

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

## Chapter I

၁။ ယကမဂ္ဂ

### 1. Yamakavagga

The Pairs (Yamakavagga)

စက္ခုပါလတ္တေရ ဝတ္ထု

၁။ မနောပုဗ္ဗင်္ဂမာ ဓမ္မော၊ မနောသေဠာ မနောမယာ၊  
မနသာ စေ ပဒုဋ္ဌေန၊ ဘာသတိ ဝါ ကရောတိ ဝါ၊  
တတော နံ ဒုက္ခမန္တေတိ၊ စတ္တံဝ ဝဟတော ပဒံ။

#### I. (1) Cakkhupālatthera Vatthu

Verse 1

1. Manopubbaṅgamā dhammā<sup>1</sup>, manoseṭṭhā manomayā  
Manasā ce paduṭṭhena<sup>2</sup>, bhāsatī vā karoti vā  
Tato naṃ dukkhamanveti, cakkamva vahato padam.

1. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, 'dukkha'<sup>3</sup> follows him just as the wheel follows the hoof-print of the ox that draws the cart.

Verse 1

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1. manopubbaṅgamā dhammā: All mental phenomena have Mind as their forerunner in the sense that Mind is the most dominant, and it is the cause of the other three mental phenomena, namely, Feeling (vedanā), Perception (saññā) and Mental Formations or Mental Concomitants (saṅkhāra). These three have Mind or Consciousness (viññāṇa) as their forerunner, because although they arise simultaneously with Mind they cannot arise if Mind does not arise. (The Commentary)
2. manasā ce paduṭṭhena (Verse 1) and Manasā ce pasannena (Verse 2): Manasā here means intention or volition (cetanā); volition leads one to the performance of volitional actions, both good and evil. This volition and the resultant actions constitute kamma; and kamma always follows one to produce results. Cakkhupāla's blindness (Verse 1) was the consequence of his having acted with an evil intention in a previous existence and Maṭṭhakundī's happy existence in Tāvātimsa celestial world (Verse 2) was the result of his mental devotion (manopasāda) to the Buddha.
3. dukkha: In this context, dukkha means suffering, or physical or mental pain, misfortune; unsatisfactoriness evil consequences, etc., and rebirth in the lower planes of existence or in the lower strata of human society if born in the human world.

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

## I (1) The Story of Thera Cakkhupāla

While residing at the Jetavana monastery in Sāvatti, the Buddha uttered Verse (1) of this book, with reference to Cakkhupāla, a blind therā<sup>1</sup>.

On one occasion, Thera Cakkhupāla came to pay homage to the Buddha at the Jetavana monastery. One night, while pacing up and down in meditation, the therā accidentally stepped on some insects. In the morning, some bhikkhus visiting the therā found the dead insects. They thought ill of the therā and reported the matter to the Buddha. The Buddha asked them whether they had seen the therā killing the insects. When they answered in the negative, the Buddha said, "Just as you had not seen him killing, so also he had not seen those living insects. Besides, as the therā had already attained arahatship he could have no intention of killing and so was quite innocent". On being asked why Cakkhupāla was blind although he was an arahat<sup>2</sup>, the Buddha told the following story:

Cakkhupāla was a physician in one of his past existences. Once, he had deliberately made a woman patient blind. That woman had promised him to become his slave, together with her children, if her eyes were completely cured. Fearing that she and her children would have to become slaves, she lied to the physician. She told him that her eyes were getting worse when, in fact, they were perfectly cured. The physician knew she was deceiving him, so in revenge, he gave her another ointment, which made her totally blind. As a result of this evil deed the physician lost his eyesight many times in his later existences.

Then the Buddha spoke in verse as follows:

1. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, 'dukkha' follows him just as the wheel follows the hoof-print of the ox that draws the cart.

At the end of the discourse, thirty thousand bhikkhus attained arahatship together with Analytical Insight (Paṭisambhidā).

မဋ္ဌကုဏ္ဍလီ ဝတ္ထု

1. therā: an Elder, i.e., a senior member of the Buddhist Order; but often applied to bhikkhus in general.

2. arahat: one who has attained the fourth and final Magga.

၂။ မနောပုဗ္ဗင်္ဂမာ ဓမ္မော၊ မနောသေဠာ မနောမယာ၊  
မနသာ စေ ပသန္ဓေန၊ ဘာသတိ ဝါ ကရောတိ ဝါ၊  
တတော နံ သုခမန္တေတိ၊ ဆာယာဝ အနပါယိနီ။

I. (2) Maṭṭhakuṇḍalī Vatthu

Verse 2

2. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā  
Manasā ce pasannena, bhāsati vā karoti vā  
Tato naṃ sukha<sup>1</sup>manveti, chāyāva anapāyinī.

2. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.

Verse 2

I (2) The Story of Maṭṭhakuṇḍalī

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (2) of this book, with reference to Maṭṭhakuṇḍalī, a young brahmin.

Maṭṭhakuṇḍalī was a young brahmin, whose father, Adinnapubbaka, was very stingy and never gave anything in charity. Even the gold ornaments for his only son were made by himself to save payment for workmanship. When his son fell ill, no physician was consulted, until it was too late. When he realized that his son was dying, he had the youth carried outside on to the verandah, so that people coming to his house would not see his possessions.

On that morning, the Buddha arising early from his deep meditation of compassion saw, in his Net of Knowledge, Maṭṭhakuṇḍalī lying on the verandah. So when entering Sāvatthi for alms-food with his disciples, the Buddha stood near the door of the brahmin Adinnapubbaka. The Buddha sent forth a ray of light to attract the attention of the youth, who was facing the interior of the house. The youth saw the Buddha; and as he was very weak he could only profess his faith mentally. But that was enough. When he passed away with his heart in devotion to the Buddha he was reborn in the Tāvātimsa celestial world.

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1. sukham/sukha: in this context, happiness, satisfactoriness, fortune, etc., and rebirth in the three upper planes of happy existence.

From his celestial abode the young Matṭhakuṇḍalī, seeing his father mourning over him at the cemetery, appeared to the old man in the likeness of his old self. He told his father about his rebirth in the Tāvātimsa world and also urged him to approach and invite the Buddha to a meal. At the house of Adinnapubbaka the question of whether one could or could not be reborn in a celestial world simply by mentally professing profound faith in the Buddha, without giving in charity or observing the moral precepts, was brought up. So the Buddha willed that Matṭhakuṇḍalī should appear in person; Matṭhakuṇḍalī soon appeared fully decked with celestial ornaments and told them about his rebirth in the Tāvātimsa world. Then only, the audience became convinced that the son of the brahmin Adinnapubbaka by simply devoting his mind to the Buddha had attained much glory.

Then the Buddha spoke in verse as follows:

2. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.

At the end of the discourse Matṭhakuṇḍalī and his father Adinnapubbaka attained Sotāpatti Magga and Phala<sup>1</sup>. Adinnapubbaka also donated almost all his wealth to the cause of the Buddha's Teaching.

တိဿတ္ထေရ ဝတ္ထု

၃။ အတ္တောန္တိ မံ အဝဓိ မံ၊ အဇိနိ မံ အဟာသိ မေ၊  
ယေ စ တံ ဥပနယန္တိ၊ ဝေရံ တေသံ န သမ္ပတိ။

၄။ အတ္တောန္တိ မံ အဝဓိ မံ၊ အဇိနိ မံ အဟာသိ မေ၊  
ယေ စ တံ နပနယန္တိ၊ ဝေရံ တေသုပသမ္ပတိ။

### I. (3) Tissatthera Vatthu

Verses 3 and 4

3. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me  
Ye ca taṃ upanayhanti, veraṃ tesāṃ na sammati.

4. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me

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1. Sotāpatti Magga and Phala: Sotāpatti Magga is the first Magga, attained by one who has entered the current of emancipation. This is followed immediately by Sotāpatti Phala, 'the fruit' or 'fruition' of stream-entering.

Ye ca taṃ nupanayhanti, veram tesūpasammati.

3. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"  
...the enmity of those harbouring such thoughts cannot be appeased.
4. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"  
...the enmity of those not harbouring such thoughts can be appeased.

Verses (3) and (4)

I (3) The Story of Thera Tissa

While residing at the Jetavana monastery in Sāvatti, the Buddha uttered Verses (3) and (4) of this book, with reference to Thera Tissa.

Tissa, son of the Buddha's maternal aunt, was at one time staying with the Buddha. He had become a bhikkhu only in his old age, but he posed as a senior bhikkhu and was very pleased when visiting bhikkhus asked his permission to do some service for him. On the other hand, he failed to perform the duties expected of junior bhikkhus; besides, he often quarrelled with the younger bhikkhus. Should anyone rebuke him on account of his behaviour he would go complaining to the Buddha weeping, very much dissatisfied and very upset. The others also followed him to the presence of the Buddha. The Buddha told them not to harbour thoughts of enmity, for enmity could only be appeased by not harbouring enmity.

Then the Buddha spoke in verse as follows:

3. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"  
...the enmity of those harbouring such thoughts cannot be appeased.
4. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"  
...the enmity of those not harbouring such thoughts can be appeased.

At the end of the discourse, one hundred thousand bhikkhus attained Sotāpatti Fruition.

ကာဠယက္ခိနိ ဝတ္ထု

၅။ န ဟိ ဝေရေန ဝေရာနိ၊ သမ္ပန္နိမ ကုဒါစနံ၊  
အဝေရေန စ သမ္ပန္နိ၊ ဒေသ ဓမ္မော သနန္တနော။

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I. (4) Kāḷayakkhinī Vatthu

Verse 5

5. Na hi verena verāṇi, sammantīdha kudācanaṃ  
Averena ca sammanti, esa dhammo sanantano<sup>1</sup>.

5. Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an Ancient Law.

Verse 5

I (4) The Story of Kāḷayakkhinī

While residing at the Jetavana monastery in Sāvatti, the Buddha uttered Verse (5) of this book, with reference to a certain woman who was barren and her rival.

Once there lived a householder, whose wife was barren; later he took another wife. The feud started when the elder wife caused abortion of the other one, who eventually died in childbirth. In later existences the two were reborn as a hen and a cat; a doe and a leopardess; and finally as the daughter of a nobleman in Sāvatti and an ogress named Kāli. The ogress (Kāḷayakkhinī) was in hot pursuit of the lady with the baby, when the latter learned that the Buddha was nearby, giving a religious discourse at the Jetavana monastery. She fled to him and placed her son at his feet for protection. The ogress was stopped at the door by the guardian spirit of the monastery and was refused admission. She was later called in, and both the lady and the ogress were reprimanded by the Buddha. The Buddha told them about their past feuds as rival wives of a common husband, as a cat and a hen, and as a doe and a leopardess. They were made to see that hatred could only cause more hatred, and that it could only cease through friendship, understanding and goodwill.

Then the Buddha spoke in verse as follows:

5. Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an ancient Law.

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1. esa dhammo sanantano: This is the same as "porāṇako dhammo", the doctrine followed by the Buddha and his disciples. The exhortation is not to return hatred for hatred but to conquer it by loving-kindness (absence of hatred).

At the end of the discourse, the ogress was established in Sotāpatti Fruition and the long-standing feud came to an end.

ကောသမ္ပက ဝတ္ထု

၆။ ပရေ စ န ဝိဇ္ဇနန္တိ၊ မယမေတ္ထ ယမာမသေ၊  
ယေ စ တတ္ထ ဝိဇ္ဇနန္တိ၊ တတော သမ္ပန္တိ မေဂေါ။

I. (5) Kosambaka Vatthu

Verse 6

6. Pare ca na vijānanti<sup>1</sup>, mayamettha yamāmase<sup>2</sup>  
Ye ca tattha vijānanti<sup>3</sup>, tato sammanti medhagā.

6. People, other than the wise, do not realize, "We in this world must all die," (and not realizing it continue their quarrels). The wise realize it and thereby their quarrels cease.

Verse 6

I (5) The Story of Kosambī Bhikkhus

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (6) of this book, with reference to the bhikkhus<sup>4</sup> of Kosambī.

The bhikkhus of Kosambī had formed into two groups. One group followed the master of Vinaya<sup>5</sup> and the other followed the teacher of the Dhamma<sup>6</sup> and they were often quarrelling among themselves. Even the Buddha could not stop them from quarrelling; so he left them and spent the vassa, residence period of the rains, all alone in Rakkhita Grove near Pālileyyaka forest. There, the elephant Pālileyya waited upon the Buddha.

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1. pare ca na vijānanti: 'Pare' means 'others'; in this context, people other than the wise. These people do not realize that they must die, and behave as if they were never going to die and keep on quarrelling. Therefore, they are sometimes referred to as the ignorant or the foolish, or those who are not worthy of love and respect.

2. mayamettha yamāmase: lit., "We here must die", meaning we, of this world, must die; or all men are mortal.

3. ye ca tattha vijānanti: in the case of those who understand, meaning the wise. The wise understand (or realize) that all men are mortal.

4. bhikkhu: a member of the Buddhist Order.

5. Vinaya: the Disciplinary Rules of the Order (the Saṅgha).

6. Dhamma: the Doctrines of the Buddha.

The lay disciples of Kosambī, on learning the reason for the departure of the Buddha, refused to make offerings to the remaining bhikkhus. This made them realize their mistake and reconciliation took place among themselves. Still, the lay disciples would not treat them as respectfully as before, until they owned up their fault to the Buddha. But the Buddha was away and it was in the middle of the vassa; so the bhikkhus of Kosambī spent the vassa in misery and hardship.

At the end of the vassa, the Venerable Ānanda and five hundred bhikkhus approached the Buddha and gave the message from Anāthapiṇḍika and other lay disciples imploring him to return. In due course the Buddha returned to the Jetavana monastery in Sāvattī. The bhikkhus followed him there, fell down at his feet, and owned up their fault. The Buddha rebuked them for disobeying him. He told them to remember that they must all die some day and therefore, they must stop their quarrels and must not act as if they would never die.

Then the Buddha spoke in verse as follows:

6. People, other than the wise, do not realize, "We in this world must all die," (and not realizing it continue their quarrels). The wise realize it and thereby their quarrels cease.

At the end of the discourse, all the assembled bhikkhus were established in Sotāpatti Fruition.

မဟာကာဠတ္ထေရ ဝတ္ထု

၇။ သုဘာနပဿီ ဝိဟရန္တံ၊ ကုန္တိယေသု အသံဝုတံ၊  
ဘောဇနမှိ စာမတ္တညံ၊ ကုသီတံ ဟိနဝီရိယံ၊  
တံ ဝေ ပဿဟတိ မာရော၊ ဝါတော ရှုက္ခံဝ ဒုပ္ပလံ။

၈။ အသုဘာနပဿီ ဝိဟရန္တံ၊ ကုန္တိယေသု သုသံဝုတံ၊  
ဘောဇနမှိ စ မတ္တညံ၊ သဒ္ဓိ အာရဒ္ဓဝီရိယံ၊  
တံ ဝေ နပ္ပဿဟတိ မာရော၊ ဝါတော သေလံဝ ပဗ္ဗတံ။

#### I. (6) Mahākālatthera Vatthu

Verses 7 and 8

7. Subhānupassim viharantaṃ, indriyesu asaṃvutaṃ  
Bhojanamhi cāmatanīṇum, kusītaṃ hīnavīriyaṃ



Taṃ ve pasahati māro<sup>1</sup>, vāto rukkhaṃva dubbalam.

8. Asubhānupassim viharantaṃ, indriyesu susaṃvutaṃ  
Bhojanamhi ca mattaññum, saddham<sup>2</sup> āradhaviṇṇam  
Taṃ ve nappasahati māro, vāto selaṃva pabbataṃ.

7. He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Māra, just as stormy winds uproot a weak tree.

8. He who keeps his mind on the impurities (of the body), who is well-controlled in his senses, and is full of faith and energy, will certainly be not overwhelmed by Māra, just as stormy winds cannot shake a mountain of rock.

#### Verses 7 and 8

#### I (6) The Story of Thera Mahākāḷa

While residing in the neighbourhood of the town of Setabya, the Buddha uttered Verses (7) and (8) of this book, with reference to Mahākāḷa and his brother Cūḷakāḷa. Mahākāḷa and Cūḷakāḷa were two merchant brothers from the town of Setabya. While travelling about with their merchandise on one occasion, they had a chance to listen to a religious discourse given by the Buddha. After hearing the discourse Mahākāḷa asked the Buddha for admission to the Order of the bhikkhus. Cūḷakāḷa also joined the Order but with the intention of coming out of the Order and to bring out his brother along with him.

Mahākāḷa was serious in his ascetic practice at the cemetery (Sosaṇika dhutaṅga) and diligently meditated on decay and impermanence. He finally gained Insight and attained arahatship.

Later, the Buddha and his disciples, including the brothers, happened to be staying in the forest of Simsapa, near Setabya. While staying there, the former wives of Cūḷakāḷa

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1. Māro/Māra: in this context kilesamāra, the defilements hindering the realization of Nibbāna.

2. saddham/saddhā: According to the Commentary,

(a) unwavering (unshakable) faith in the Buddha, the Dhamma (the Doctrine) and the Saṅgha (the Buddhist Religious Order) and

(b) faith or belief in kamma (action) and its results.

invited the Buddha and his disciples to their house. Cūḷakāḷa himself went ahead to prepare seating arrangements for the Buddha and his disciples. Once there, the former wives of Cūḷakāḷa made him change into lay clothes.

The next day, the wives of Mahākāḷa invited the Buddha and his disciples to their house hoping to do the same with Mahākāḷa as the wives of Cūḷakāḷa had done to Cūḷakāḷa. After the meal they requested the Buddha to let Mahākāḷa remain to “express appreciation” (anumodanā). So the Buddha and the other disciples left.

Arriving at the village gate the bhikkhus expressed their dissatisfaction and apprehension. They were dissatisfied because Mahākāḷa was permitted to stay behind and they were afraid that, like Cūḷakāḷa, his brother, Mahākāḷa, too, would be made to leave the Order by his former wives. To this, the Buddha replied that the two brothers were not alike. Cūḷakāḷa indulged in sensual pleasures and was lazy and weak; he was just like a weak tree. Mahākāḷa, on the other hand, was diligent, steadfast and strong in his faith of the Buddha, the Dhamma and the Saṅgha; he was like a mountain of rock.

Then the Buddha spoke in verse as follows:

7. He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Māra, just as stormy winds uproot a weak tree.
8. He who keeps his mind on the impurities (of the body), who is well-controlled in his senses, and is full of faith and energy, will certainly be not overwhelmed by Māra, just as stormy winds cannot shake a mountain of rock.

Meanwhile, the former wives of Mahākāḷa surrounded him and tried to remove his yellow robes. The thera, sensing their attitude stood up and rising up into the air by his supernormal powers passed through the roof of the house into the sky. He landed at the feet of the Buddha at the very moment the master was coming to the end of his utterance of the above two stanzas. At the same time, all the bhikkhus assembled there were established in Sotāpatti Fruition.

ဒေဝဒတ္တ ဝတ္ထု

၉။ အနိက္ခသာဝေါ ကာသာဝံ၊ ယော ဝတ္ထံ ပရိဒဟိဿတိ၊

အပေတော ဒမသစ္စေန၊ န သော ကာသာဝမရဟတိ။

၁၀။ ယော စ ဝန္တကသာဝဿ၊ သီလေသု သုသမာဟိတော၊  
ဥပေတော ဒမသစ္စေန၊ သ ဝေ ကာသာဝမရဟတိ။

I. (7) Devadatta Vatthu

Verses 9 and 10

9. Anikkasāvo kāsāvaṃ<sup>1</sup>, yo vatthaṃ paridahissati  
Apeto damasaccena, na so kāsāvamarahati.

10. Yo ca vantakasāvassa<sup>2</sup>, sīlesu susamāhito  
Upeto damasaccena, sa ve kāsāvamarahati.

9. He who is not free from taints of moral defilements (kilesas) and yet dons the yellow robe, who lacks restraint and (speaks not the) truth, is unworthy of the yellow robe.

10. He who has discarded all moral defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth, is indeed worthy of the yellow robe.

Verses 9 and 10

I (7) The Story of Devadatta

While residing at the Jetavana monastery in Sāvatti, the Buddha uttered Verses (9) and (10) of this book, with reference to Devadatta.

Once the two Chief Disciples, the Venerable Sāriputta and the Venerable Mahā Moggallāna, went from Sāvatti to Rājagaha. There, the people of Rājagaha invited them, with their one thousand followers, to a morning meal. On that occasion someone handed over a piece of cloth, worth one hundred thousand, to the organizers of the alms giving ceremony. He instructed them to dispose of it and use the proceeds for the ceremony should there be any shortage of funds, or if there were no such shortage, to offer it to anyone of the bhikkhus they thought fit. It so happened that there was no shortage of

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1. kāsāvaṃ or kāsāvaṃ vatthaṃ: the yellow or reddish yellow robe donned by members of the Buddhist Religious Order. There is a play on words in the above stanzas; 'anikkasāvo' meaning, not free from faults of moral defilements and therefore, stained; and kāsāvaṃ, the yellow robe, dyed sombre in some astringent juice and is therefore stained.

2. vantakasāv'assa: lit., has vomited all moral defilements; it means, has discarded all moral defilements through the four Path Knowledge (Magga ñāṇa).

anything and the cloth was to be offered to one of the theras. Since the two Chief Disciples visited Rājagaha only occasionally, the cloth was offered to Devadatta, who was a permanent resident of Rājagaha.

Devadatta promptly made the cloth into robes and moved about pompously, wearing them. Then, a certain bhikkhu from Rājagaha came to Sāvatti to pay homage to the Buddha, and told him about Devadatta and the robe, made out of cloth worth one hundred thousand. The Buddha then said that it was not the first time that Devadatta was wearing robes that he did not deserve. The Buddha then related the following story.

Devadatta was an elephant hunter in one of his previous existences. At that time, in a certain forest, there lived a large number of elephants. One day, the hunter noticed that these elephants knelt down to the paccekabuddhas<sup>1</sup> on seeing them. Having observed that, the hunter stole an upper part of yellow robe and covered his body and hand with it. Then, holding a spear in his hand, he waited for the elephants on their usual route. The elephants came, and taking him for a paccekabuddha fell down on their knees to pay obeisance. They easily fell a prey to the hunter. Thus, one by one, he killed the last elephant in the row each day for many days.

The Bodhisatta (the Buddha-to-be) was then the leader of herd. Noticing the dwindling number of his followers he decided to investigate and followed his herd at the end of the line. He was alert, and was therefore able to evade the spear. He caught hold of the hunter in his trunk and was about to dash him against the ground, when he saw the yellow robe. Seeing the yellow robe, he desisted and spared the life of the hunter.

The hunter was rebuked for trying to kill under cover of the yellow robe and for committing such an act of depravity. The hunter clearly did not deserve to put on the yellow robe.

Then the Buddha spoke in verse as follows:

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1. paccekabuddha: one who, like the Buddha, is Self-Enlightened in the Four Noble Truths and has uprooted all the moral defilements (kilesas). However, he cannot teach others. Paccekabuddhas appear during the absence of the Buddha Sāsana (Teaching).

9. He who is not free from taints of moral defilements (kilesas) and yet dons the yellow robe, who lacks restraint in his senses and (speaks not the) truth, is unworthy of the yellow robe.

10. He who has discarded all moral defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth is, indeed, worthy of the yellow robe.

At the end of the discourse, many bhikkhus were established in Sotāpatti Fruition.

သာရိပုတ္တတ္ထေရ ဝတ္ထု

၁၁။ အသာရေ သာရမတိနော၊ သာရေ စသာရဒဿိနော၊  
တေ သာရံ နာဓိဂစ္ဆန္တိ၊ မိစ္ဆာသင်္ကပ္ပဂေါစရာ။

၁၂။ သာရဉ္စ သာရတော ဥပ္ပာ၊ အသာရဉ္စ အသာရတော၊  
တေ သာရံ အဓိဂစ္ဆန္တိ၊ သမ္မာသင်္ကပ္ပဂေါစရာ။

#### I. (8) Sāriputtatthera Vatthu

Verses 11 and 12

11. Asāre<sup>1</sup> sāramatino, sāre<sup>2</sup> cāsāradassino  
Te sāram<sup>3</sup> nādhigacchanti, micchāsāṅkappagocarā.

12. Sārañca sārato ñatvā, asārañca asārato  
Te sāram adhigacchanti, sammāsāṅkappagocarā.

11. They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.

12. They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views.

#### Verses 11 and 12

1. asāre: lit., essenceless; according to the Commentary, wrong view, i.e., untruth.

2. sāre: lit., essence; according to the Commentary, right view, i.e., truth.

3. sāram: Truth—According to the Commentary, essence of the Dhamma. The essence of the Dhamma comprises sīla (moral precepts or morality), samādhi (concentration), paññā (knowledge), vimutti (liberation), vimutti-ñāṇadassana (Knowledge of and Insight into liberation) paramattha (ultimate truth) and Nibbāna.

## I (8) The Story of Thera Sāriputta

While residing at the Veluvana, the Bamboo Grove monastery in Rājagaha, the Buddha uttered Verses (11) and (12) of this book, with reference to Sañjaya, a former teacher of the Chief Disciples, the Venerable Sāriputta and the Venerable Moggallāna (formerly Upatissa and Kolita).

Upatissa and Kolita were two youths from Upatissa and Kolita, two villages near Rājagaha. While looking at a show they realized the insubstantiality of things and they decided to search for the way to liberation. First, they approached Sañjaya, the wandering ascetic at Rājagaha, but they were not satisfied with his teachings. So they went all over Jambudīpa and came back to their native place, after searching for, but not finding the true dhamma. At this point they came to an understanding that one who found the true dhamma should inform the other.

One day, Upatissa came across Thera Assaji and learned from him the substance of the dhamma. The therā uttered the verse beginning with "Ye dhammā hetuppabhavā", meaning, "those phenomena which proceed from a cause". Listening to the verse, Upatissa became established in the Sotāpatti Magga and Phala. Then, as promised, he went to his friend Kolita, explained to him that he, Upatissa, had attained the state of Deathlessness and repeated the verse to his friend. Kolita also became established in Sotāpatti Fruition at the end of the verse. They both remembered their former teacher and so went to Sañjaya and said to him, "We have found one who could point out the Path to Deathlessness; the Buddha has appeared in the world; the Dhamma has appeared; the Saṃgha has appeared...Come, let us go to the Teacher". They had hoped that their former teacher would go along with them to the Buddha and by listening to the discourses he, too, would come to realize Magga and Phala. But Sañjaya refused.

So Upatissa and Kolita, with two hundred and fifty followers, went to the Buddha, at Veluvana. There, they were initiated and admitted into the Order as bhikkhus. Upatissa as son of Rūpasārī became known as Thera Sāriputta; Kolita as son of Moggalī became known as Thera Mahā Moggallāna. On the seventh day after the initiation Mahā Moggallāna attained Arahātship. Thera Sāriputta achieved the same a fortnight after initiation. On that day, the Buddha made them his two Chief Disciples (Agga-Sāvaka).

The two Chief Disciples then related to the Buddha how they went to the Giragga festival, the meeting with Thera Assaji and their attainment of Sotāpatti Fruition. They

also told the Buddha about their former teacher Sañjaya, who refused to accompany them. Sañjaya had said, "Having been a teacher to so many pupils, for me to become his pupil would be like a jar turning into a drinking cup. Besides, only few people are wise and the majority are foolish; let the wise go to the wise Gotama, the foolish would still come to me. Go your way, my pupils".

Thus, as the Buddha pointed out, Sañjaya's false pride was preventing him from seeing truth as truth; he was seeing untruth as truth and would never arrive at the real truth.

Then the Buddha spoke in verse as follows:

11. They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.
12. They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views.

At the end of the discourse, many people came to be established in Sotāpatti Fruition.

နန္ဒတ္ထေရ ဝတ္ထု

၁၃။ ယထာ အဂါရံ ဒုစ္ဆန္တံ၊ ဝုတ္တိ သမတိဝိဇ္ဇတိ၊  
ဧဝံ အဘာဝိတံ စိတ္တံ၊ ရာဂေါ သမတိဝိဇ္ဇတိ။

၁၄။ ယထာ အဂါရံ သုဆန္တံ၊ ဝုတ္တိ န သမတိဝိဇ္ဇတိ၊  
ဧဝံ သုဘာဝိတံ စိတ္တံ၊ ရာဂေါ န သမတိဝိဇ္ဇတိ။

#### I. (9) Nandatthera Vatthu

Verses 13 and 14

13. Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati  
Evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.

14. Yathā agāraṃ suchannaṃ, vuṭṭhī na samativijjhati  
Evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.

13. Just as rain penetrates a badly-roofed house, so also, passion (rāga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

14. Just as rain cannot a well-roofed house, so also, passion (rāga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

Verses 13 and 14

I (9) The Story of Thera Nanda

While residing at the Jetavana monastery in Sāvatti, the Buddha uttered Verses (13) and (14) of this book, with reference to Thera Nanda, a cousin of the Buddha.

Once the Buddha was residing at the Veluvana monastery in Rājagaha when his father King Suddhodana repeatedly sent messengers to the Buddha requesting him to visit the city of Kapilavatthu. Accordingly, the Buddha made the journey in the company of twenty thousand arahats. On arrival at Kapilavatthu he related the Vessantara Jātaka to the assembly of his relatives. On the second day, he entered the city, where by reciting the verse beginning with "Uttitṭhe Nappamajjeyya..." (i.e., One should arise and should not be unmindful...) he caused his father to be established in Sotāpatti Fruition. On arrival at the palace, the Buddha recited another verse beginning with "Dhammaṃ care sucariṃ...." (i.e., one should practise the Dhamma...) and established the king in Sakadāgāmi Fruition.<sup>1</sup> After the meal he narrated the Candakinnarī Jātaka, with reference to the virtues of Rāhula's mother.

On the third day, there was the marriage ceremony of Prince Nanda, a cousin of the Buddha. The Buddha went there for alms and handed over the alms bowl to Prince Nanda. The Buddha then departed without taking back the bowl. So the prince, holding the bowl, had to follow the Buddha. The bride, Princess Janapadakalyāṇī seeing the prince following the Buddha rushed forth and cried out to the prince to come back soon. At the monastery, the prince was admitted into the Order as a bhikkhu.

Later, the Buddha moved into the monastery built by Anāthapiṇḍika, at Jeta Park in Sāvatti. While residing there Nanda was discontented and half-hearted and found little pleasure in the life of a bhikkhu. He wanted to return to the life of a householder because

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1. Sakadāgāmi Fruition: Sakadāgāmi Phala, 'fruit' or 'fruition'. This immediately follows Sakadāgāmi Magga which is the second Magga or the second stage of Enlightenment attained by one who has practiced Insight Meditation.



he kept on remembering the words of Princess Janapadakalyāṇī, imploring him to return soon.

Knowing this, the Buddha, by supernormal power, showed Nanda, the beautiful female devas of the Tāvātimsa world who were far prettier than Princess Janapadakalyāṇī. He promised to get them for Nanda, if the latter strove hard in the practice of the Dhamma. Other bhikkhus ridiculed Nanda by saying that he was like a hireling who practised the Dhamma for the sake of beautiful women, etc. Nanda felt very much tormented and ashamed. So, in seclusion, he tried very hard in the practice of the Dhamma and eventually attained arahatship. As an arahat his mind was totally released from all attachments, and the Buddha was also released from his promise to Nanda. All this had been foreseen by the Buddha right from the very beginning.

Other bhikkhus, having known that Nanda was not happy in the life of a bhikkhu, again asked him how he was faring. When he answered that he had no more attachments to the life of a householder, they thought Nanda was not speaking the truth. So they informed the Buddha about the matter, at the same time expressing their doubts. The Buddha then explained to them that, previously, the nature of Nanda was like that of an ill-roofed house, but now, it had grown to be like a well-roofed one.

Then the Buddha spoke in verse as follows:

13. Just as rain penetrates a badly-roofed house, so also, passion (rāga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).
14. Just as rain cannot penetrate a well-roofed house, so also, passion (rāga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

စန္ဒသူကရိက ဝတ္ထု

၁၅။ က္ကဓ သောစတိ ပေစ္စ သောစတိ၊ ပါပကာရီ ဥဘယတ္ထ သောစတိ၊  
သော သောစတိ သော ဝိဟညတိ၊ ဒိသွာ ကမ္မကိလိဋ္ဌမတ္တနော။

I. (10) Cundasūkarika Vatthu

Verse 15

15. Idha socati pecca socati, pāpakārī ubhayattha socati  
So socati so vihaññati, disvā kammakiliṭṭhamattano.

15. Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds.

Verse 15

I (10) The Story of Cundasūkarika

While residing at the Veluvana monastery in Rājagaha, the Buddha uttered Verse (15) of this book, with reference to Cunda, the pork-butcher.

Once, in a village not far away from the Veluvana monastery, there lived a very cruel and hard-hearted pork-butcher, by the name of Cunda. Cunda was a pork-butcher for over fifty-five years; all this time he had not done a single meritorious deed. Before he died, he was in such great pain and agony that he was grunting and squealing and kept on moving about on his hands and knees like a pig for seven whole days. In fact, even before he died, he was suffering as if he were in Niraya.<sup>1</sup> On the seventh day, the pork-butcher died and was reborn in Avīci Niraya. Thus, the evil-doer must always suffer for the evil deeds done by him; he suffers in this world as well as in the next.

In this connection, the Buddha spoke in verse as follows:

15. Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds.

ဓမ္မိကဉ္စပါသက ဝတ္ထု

၁၆။ ဣဓ မောဒတိ ပေစ္စ မောဒတိ၊ ကတပုညော ဉာယတ္ထ မောဒတိ၊  
သော မောဒတိ သော ပမောဒတိ၊ ဒိသ္မာ ကမ္မဝိသုဒ္ဓိမတ္တနော။

I. (11) Dhammika-upāsaka Vatthu

Verse 16

16. Idha modati pecca modati, katapuñño ubhayattha modati  
So modati so pamodati, disvā kammavisuddhimattano.

1. Niraya or Naraka: a place of consciousness torment sometimes compared with hell; but it is different from hell because suffering in Niraya is not everlasting like suffering in hell. Avīci Niraya is the most fearful of all Nirayas.

16. Here he rejoices, hereafter he rejoices; one who performs meritorious deeds rejoices in both existences. He rejoices and greatly rejoices when he seen the purity of his own deeds.

Verse 16

I (11) The Story of Dhammika Upāsaka

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (16) of this book, with reference to Dhammika, a lay disciple.

Once there lived in Sāvatthi, a lay disciple by the name of Dhammika, who was virtuous and very fond of giving in charity. He generously offered food and other requisites to the bhikkhus regularly and also on special occasions. He was, in fact, the leader of five hundred virtuous lay disciples of the Buddha who lived in Sāvatthi. Dhammika had seven sons and seven daughters and all of them, like their father, were virtuous and devoted to charity. When Dhammika was very ill and was on his death-bed he made a request to the Saṃgha to come to him and recite the sacred texts by his bedside. While the bhikkhus were reciting the Mahāsatipaṭṭhāna Sutta, six decorated chariots from six celestial worlds arrived to invite him to their respective worlds. Dhammika told them to wait for a while for fear of interrupting the recitation of the Sutta. The bhikkhus, thinking that they were being asked to stop, stopped and left the place.

A little while later, Dhammika told his children about the six decorated chariots waiting for him. Then and there he decided to choose the chariot from the Tusita world and asked one of his children to throw a garland on to it. Then he passed away and was reborn in the Tusita world. Thus, the virtuous man rejoices in this world as well as in the next.

Then the Buddha spoke in verse as follows:

16. Here he rejoices, hereafter he rejoices; one who performs meritorious deeds rejoices in both existences. He rejoices and greatly rejoices when he seen the purity of his own deeds.

ဒေဝဒတ္တ ဝတ္ထု

၁၇။ ဣမ တပ္ပတိ ပေစ္စ တပ္ပတိ၊ ပါပကာရီ ဉာယတ္တ တပ္ပတိ၊

“ပါပံ မေ ကတ”န္တိ တပ္ပတိ၊ ဘိယျေျာ တပ္ပတိ ဒုဂ္ဂတိံ ဂတော။

I. (12) Devadatta Vatthu

Verse 17

17. Idha tappati pecca tappati, pāpakārī ubhayattha tappati  
 “Pāpaṃ me kata”nti tappati, bhiyyo tappati duggatim<sup>1</sup> gato.

17. Here he is tormented, hereafter he is tormented; the evil-doer is tormented in both existences. He is tormented, and he laments: “Evil have I done”. He is even more tormented when he is reborn in one of the lower worlds (apāya).

Verse 17

I (12) The Story of Devadatta

While residing at the Jetavana monastery in Sāvatti, the Buddha uttered Verse (17) of this book, with reference to Devadatta.

Devadatta was at one time residing with the Buddha in Kosambī. While staying there he realized that the Buddha was receiving much respect and honour as well as offerings. He envied the Buddha and aspired to head the Order of the bhikkhus. One day, while the Buddha was preaching at the Veluvana monastery in Rājagaha, he approached the Buddha and on the ground that the Buddha was getting old, he suggested that the Order be entrusted to his care. The Buddha rejected his offer and rebuked him, saying that he was a swallower of other people’s spittle. The Buddha next asked the Saṅgha to carry out an act of proclamation (Pakāsaṇīya kamma<sup>2</sup>) regarding Devadatta.

Devadatta felt aggrieved and vowed vengeance against the Buddha. Three times, he attempted to kill the Buddha: first, by employing some archers; secondly, by climbing up the Gijjhakūṭa hill and rolling down a big piece of rock on to the Buddha; and thirdly, by causing the elephant Nālāgiri to attack the Buddha. The hired assassins returned after being established in Sotāpatti Fruition, without harming the Buddha. The big piece of rock rolled down by Devadatta hurt the big toe of the Buddha just a little, and when the Nālāgiri elephant rushed at the Buddha, it was made docile by the Buddha. Thus

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1. duggatim/duggati: unhappy destinations, the four lower worlds (apāya). In the case of Devadatta, avici niraya, the lowest niraya, (place of torment).

2. Pakāsaṇīya kamma: An act of Proclamation carried out by the Order of the Saṅgha regarding a member declaring that as his conduct was of one kind before and is of another kind now, henceforth all his physical and verbal actions are only his and have nothing to do with the Buddha, the Dhamma and Saṅgha.

Devadatta failed to kill the Buddha, and he tried another tactic. He tried to break up the Order of the bhikkhus by taking away some newly admitted bhikkhus with him to Gayāsīsa; however, most of them were brought back by Thera Sāriputta and Thera Mahā Moggallāna.

Later, Devadatta fell ill. He had been ill for nine months when he asked his pupils to take him to the Buddha, and subsequently made the trip to the Jetavana monastery. Hearing that Devadatta was coming, the Buddha told his disciples that Devadatta would never get the opportunity to see him.

When, Devadatta and his party reached the pond in the Jetavana monastery compound the carriers put down the couch on the bank of the pond and went to take a bath. Devadatta also rose from his couch and placed both his feet on the ground. Immediately, his feet sank into the earth and he was gradually swallowed up. Devadatta did not have the opportunity to see the Buddha because of the wicked deeds he had done to the Buddha. After his death, he was reborn in Avīci Niraya, a place of intense and continuous torment.

Then the Buddha spoke in verse as follows:

17. Here he is tormented, hereafter he is tormented; the evil-doer is tormented in both existences. He is tormented, and he laments: "Evil have I done". He is even more tormented when he is reborn in one of the lower worlds (Apāya).

သုမနာဒေဝီ ဝတ္ထု

၁၈။ ကုမ နန္ဒတိ ပေစ္စ နန္ဒတိ၊ ကတပုညော ဥဘယတ္ထ နန္ဒတိ၊  
 "ပုညံ မေ ကတ"န္တိ နန္ဒတိ၊ ဘိယျော နန္ဒတိ သုဂ္ဂတိံ ဂတော။

I. (13) Sumanādevī Vatthu

Verse 18

18. Idha nandati pecca nandati, katapuñño ubhayattha nandati  
 "Puññaṃ me kata"nti nandati, bhiyyo nandati suggaṭim<sup>1</sup> gato.

1. suggaṭim/suggati: happy existence.

18. Here he is happy, hereafter he is happy; one who performs meritorious deeds is happy in both existences. Happily he exclaims: "I have done meritorious deeds". He is happier still when he is reborn in a higher world (sugati).

### Verse 18

#### I (13) The Story of Sumanadevī

While residing at the Jetavana monastery in Sāvatti, the Buddha uttered Verse (18) of this book, with reference to Sumanadevī, the youngest daughter of Anāthapiṇḍika.

In Sāvatti, at the house of Anāthapiṇḍika and the house of Visākhā, two thousand bhikkhus were served with food daily. At the house of Visākhā, the offering of alms-food was supervised by her granddaughter. At the house of Anāthapiṇḍika, the supervision was done, first by the eldest daughter, next by the second daughter and finally by Sumanadevī, the youngest daughter. The two elder sisters attained Sotāpatti Fruition by listening to the Dhamma, while serving food to the bhikkhus. Sumanadevī did even better and she attained Sakadāgāmi Fruition.

Later, Sumanadevī fell ill and on her death-bed she asked for her father. Her father came and she addressed her father as "younger brother" (Kaniṭṭha bhātika) and passed away soon after. Her form of address kept her father wondering and made him uneasy and depressed, thinking that his daughter was delirious and not in her right senses at the time of her death. So, he approached the Buddha and reported to him about his daughter, Sumanadevī. Then the Buddha told the noble rich man that his daughter was in her right senses and fully self-possessed at the time of her passing away. The Buddha also explained that Sumanadevī had addressed her father as "younger brother" because her attainment of Magga and Phala was higher than of her father's. She was a Sakadāgāmi whereas her father was only a Sotāpanna. Anāthapiṇḍika was also told that Sumanadevī was reborn in the Tusita deva world.

Then the Buddha spoke in verse as follows:

18. Here he is happy, hereafter he is happy; one who performs meritorious deeds is happy in both existences. Happily he exclaims: "I have done meritorious deeds". He is happier still when he is reborn in a higher world (sugati).

ဒွေသဟာယကဘိက္ခု ဝတ္ထု

၁၉။ ဗဟုဗ္ဗိ စေ သံဟိတ ဘာသမာနော၊ န တတ္ထရော ဟောတိ နရော ပမတ္တော၊  
ဂေါပေါ ဂါဝေါ ဂဏယံ ပရေသံ၊ န ဘာဂဝါ သာမညဿ ဟောတိ။

၂၀။ အပ္ပဗ္ဗိ စေ သံဟိတ ဘာသမာနော၊ ဓမ္မဿ ဟောတိ အနုဓမ္မစာရီ၊  
ရာဂဉ္စ ဒေါသဉ္စ ပဟာယ မောဟံ၊ သမ္ပပ္ပဇာနော သုဝိမုတ္တစိတ္တော၊  
အနုပါဒိယာနော ဣဓ ဝါ ဟုရံ ဝါ၊ သ ဘာဂဝါ သာမညဿ ဟောတိ။

#### I. (14) Dvesahāyakabhikkhu Vatthu

Verses 19 and 20

19. Bahumpi ce saṃhita bhāsamāno, na takkaro hoti naro pamatto  
Gopova gāvo gaṇayaṃ paresaṃ, na bhāgavā sāmāññaṃ hoti.

20. Appampi ce saṃhita bhāsamāno, dhammassa hoti anudhammacārī  
Rāgañca dosañca pahāya moham, sammappajāno suvimuttacitto<sup>1</sup>  
Anupādiyāno idha vā huram vā, sa bhāgavā sāmāññaṃ hoti.<sup>2</sup>

19. Though he recites much the Sacred Texts (Tipiṭaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others; he has no share in the benefits of the life of a bhikkhu (i.e., Magga-Phala).

20. Though he recites only a little of the Sacred Texts (Tipiṭaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e., Magga-Phala).

Verses 19 and 20

#### I (14) The Story of Two Friends

While residing at the Jetavana monastery, the Buddha uttered Verses (19) and (20) of this book, with reference to two bhikkhus who were friends.

Once there were two friends of noble family, two bhikkhus from Sāvatti. One of them learned the Tipiṭaka and was very proficient in reciting and preaching the sacred texts. He taught five hundred bhikkhus and became the instructor of eighteen groups of

1. suvimuttacitto: Mind freed from moral defilements; this has been achieved through perfect practice and clear comprehension of the Dhamma.

2. sa bhāgavā sāmāññaṃ hoti: lit., shares the benefits of the life of a samaṇa (a bhikkhu). According to the Commentary, in this context, it means "Shares the benefits of Magga-phala".

bhikkhus. The other bhikkhu striving diligently and ardently in the course of Insight Meditation attained arahatship together with Analytical Insight.

On one occasion, when the second bhikkhu came to pay homage to the Buddha, at the Jetavana monastery, the two bhikkhus met. The master of the Tipiṭaka did not realize that the other had already become an arahat. He looked down on the other, thinking that this old bhikkhu knew very little of the sacred texts, not even one out of the five Nikāyas or one out of the three Piṭakas. So he thought of putting questions to the other, and thus embarrass him. The Buddha knew about his unkind intention and he also knew that as a result of giving trouble to such a noble disciple of his, the learned bhikkhu would be reborn in a lower world.

So, out of compassion, the Buddha visited the two bhikkhus to prevent the scholar from questioning the other bhikkhu. The Buddha himself did the questioning. He put questions on Jhānas and maggas to the master of the Tipiṭaka; but he could not answer them because he had not practised what he had taught. The other bhikkhu, having practised the Dhamma and having attained arahatship, could answer all the questions. The Buddha praised the one who practised the Dhamma (i.e., a vipassaka), but not a single word of praise was spoken for the learned scholar (i.e., a ganthika).

The resident disciples could not understand why the Buddha had words of praise for the old bhikkhu and not for their learned teacher. So, the Buddha explained the matter to them. The scholar who knows a great deal but does not practise in accordance with the Dhamma is like a cowherd, who looks after the cows for wages, while the one who practises in accordance with the Dhamma is like the owner who enjoys the five kinds of produce of the cows<sup>1</sup>. Thus, the scholar enjoys only the services rendered to him by his pupils but not the benefits of Magga-phala. The other bhikkhus, though he knows little and recites only a little of the sacred texts, having clearly comprehended the essence of the Dhamma and having practised diligently and strenuously, is an 'anudhammacārī'<sup>2</sup>, who has eradicated passion, ill will and ignorance. His mind being totally freed from moral defilements and from all attachments to this world as well as to the next he truly shares the benefits of Magga-phala.

Then the Buddha spoke in verse as follows:

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1. Milk, cream, butter, butter-milk and ghee.

2. anudhammacārī: one who practises in conformity with the Dhamma.



19. Though he recites much the Sacred Texts (Tipiṭaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others; he has no share in the benefits of the life of a bhikkhu (i.e., Magga-Phala).
20. Though he recites only a little of the Sacred Texts (Tipiṭaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, with his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e., Magga-Phala).

ယမကဝဂ္ဂေါ ပဌမော နိဋ္ဌိတော။

Yamakavaggo paṭhamo niṭṭhito.

End of Chapter One: The Pairs.

Chapter II

၂။ အပ္ပမာဒဝဂ္ဂ

2. Appamāḍavagga

Mindfulness (Appamāḍavagga)

သာမာဓိတီ ဝတ္ထု

၂၁။ အပ္ပမာဒေါ အမတပဒံ၊ ပမာဒေါ မစ္စုနော ပဒံ၊  
အပ္ပမတ္တာ န မီယန္တိ၊ ယေ ပမတ္တာ ယထာ မတာ။

၂၂။ ဧဝံ ဝိသေသတော ဉတ္တာ၊ အပ္ပမာဒမှိ ပဏှိတာ၊  
အပ္ပမာဒေ ပမောဒန္တိ၊ အရိယာနံ ဂေါစရေ ရတာ။

၂၃။ တေ ဈာယိနော သာတတိကာ၊ နိစ္စံ ဒဠပရက္ခမာ၊  
ဗုဒ္ဓန္တိ ဝီရာ နိဗ္ဗာနံ၊ ယောဂက္ခေမံ အနတ္တရံ။

II. (1) Sāmāvatī Vatthu

Verses 21, 22 and 23

21. Appamādo<sup>1</sup> amatapadaṃ<sup>2</sup>, pamādo maccuno padaṃ<sup>3</sup>  
Appamattā na mīyanti<sup>4</sup>, ye pamattā yathā matā<sup>5</sup>.

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1. appamāda: According to the Commentary, it embraces all the meanings of the words of the Buddha in the Tipiṭaka, and therefore appamāda is to be interpreted as being ever mindful in doing meritorious deeds; to be in line with the Buddha's Teaching in Mahāsatipaṭṭhāna Sutta, "appamādo amatapadaṃ", in particular, is to be interpreted as "Cultivation of Insight Development Practice is the way to Nibbāna".
  2. amata: lit., no death / deathless; it does not mean eternal life or immortality. The Commentary says: "Amata means Nibbāna. It is true that Nibbāna is called "Amata" as there is no ageing (old age) and death because there is no birth".
  3. pamādo maccuno padaṃ: lit., unmindfulness is the way to Death. According to the Commentary one who is unmindful cannot be liberated from rebirth; when reborn, one must grow old and die; so unmindfulness is the cause of Death.
  4. appamattā na mīyanti: Those who are mindful do not die. It does not mean that they do not grow old or die. According to the Commentary, the mindful develop mindful signs (i.e., cultivate Insight Development Practice); they soon realize Magga-Phala (i.e., Nibbāna) and are no longer subject to rebirths. Therefore, whether they are, in fact, alive or dead, they are considered not to die.
  5. ye pamattā yathā matā: as if dead. According to the Commentary, those who are not mindful are like the dead; because they never think of giving in charity, or keeping the moral precepts, etc., and in the case of bhikkhus, because they do not fulfil their duties to their teachers and preceptors, nor do they cultivate Tranquillity and Insight Development Practice.

22. Evaṃ viśesato ñatvā, appamādamhi paṇḍitā  
Appamāde pamodanti, ariyānaṃ gocare ratā<sup>1</sup>.

23. Te jhāyino<sup>2</sup> sātatikā, niccaṃ daḥhaparakkamā  
Phusanti dhīrā nibbānaṃ<sup>3</sup>, yogakkhemaṃ<sup>4</sup> anuttaraṃ.

21. Mindfulness is the way to the Deathless (Nibbāna); unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.

22. Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (ariyas).

23. The wise, constantly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbāna: Nibbāna, which is free from the bonds of yoga; Nibbāna, the Incomparable!

### Verses 21, 22 and 23 II (1) The Story of Sāmāvatī

While residing at the Ghosita monastery near Kosambī, the Buddha uttered Verses (21), (22) and (23) of this book, with reference to Sāmāvatī, one of the chief queens of Udena, king of Kosambī.

Sāmāvatī had five hundred maids-of-honour staying with her at the palace; she also had a maid servant called Khujjuttarā. The maid had to buy flowers for Sāmāvatī from the florist Sumana everyday. On one occasion, Khujjuttarā had the opportunity to listen to a

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1. ariyānaṃ gocare ratā: lit., "finds delight in the domain of the ariyas". According to the Commentary the domain of the ariyas consists of the Thirty-seven Factors of Enlightenment (Bodhipakkhiya) and the nine Transcendentals, viz., the four Maggas, the four Phalas, and Nibbāna.

2. jhāyino: those cultivating Tranquillity and Insight Development Practice.

3. phusanti dhīrā nibbānaṃ: the wise realize Nibbāna. Lit., phusati means, to touch, to reach. According to the Commentary, the realization takes place through contact or experience, which may be either through Insight (Magga-Ñāṇa) or through Fruition (Phala). In this context, contact by way of Fruition is meant.

4. yogakkhemaṃ: an attribute of Nibbāna. Lit., it means free or secure from the four bonds which bind people to the round of rebirths. The four bonds of yoga are: sense pleasures (kāma), existence (bhava), wrong belief (diṭṭhi), and ignorance of the Four Noble Truths (avijjā).

religious discourse delivered by the Buddha, at the home of Sumana and she attained Sotāpatti Fruition. She repeated the discourse of the Buddha to Sāmāvatī and the five hundred maids-of-honour, and they also attained Sotāpatti Fruition. From that day, Khujjuttarā did not have to do any menial work, but took the place of mother and teacher to Sāmāvatī. She listened to the discourses of the Buddha and repeated them to Sāmāvatī and her maids. In course of time, Khujjuttarā mastered the Tipiṭaka.

Sāmāvatī and her maids wished very much to see the Buddha and pay obeisance to him; but they were afraid the king might be displeased with them. So, making holes in the walls of their palace, they looked through them and paid obeisance to the Buddha everyday as he was going to the houses of the three rich men, namely, Ghosaka, Kukkuṭa and Pāvāriya.

At that time, King Udena had also another chief queen by the name of Māgandiyā. She was the daughter of Māgandiyā, a brahmin. The brahmin seeing the Buddha one day thought the Buddha was the only person who was worthy of his very beautiful daughter. So, he hurriedly went off to fetch his wife and daughter and offered to give his daughter in marriage to the Buddha. Turning down his offer, the Buddha said, "Even after seeing Taṇhā, Arati and Ragā, the daughters of Māra, I felt no desire in me for sensual pleasures; after all, what is this which is full of urine and filth and which I don't like to touch even with my foot".

On hearing those words of the Buddha, both the brahmin and his wife attained Anāgāmi Magga and Phala. They entrusted their daughter to the care of her uncle and themselves joined the Order. Eventually, they attained arahatship. The Buddha knew from the beginning that the brahmin and his wife were destined to attain Anāgāmi Fruition that very day, hence his reply to the brahmin in the above manner. However, the daughter Māgandiyā became very bitter and sore and she vowed to take revenge if and when an opportunity arose.

Later, her uncle presented Māgandiyā to King Udena and she became one of his chief queens. Māgandiyā came to learn about the arrival of the Buddha in Kosambī and about how Sāmāvatī and her maids paid obeisance to him through holes in the walls of their living quarters. So, she planned to take her revenge on the Buddha and to harm Sāmāvatī and her maids who were ardent devotees of the Buddha. Māgandiyā told the king that Sāmāvatī and her maids had made holes in the walls of their living quarters and

that they had outside contacts and were disloyal to the king. King Udena saw the holes in the walls, but when the truth was told he did not get angry.

But Māgandiyā kept on trying to make the king believe Sāmāvatī was not loyal to him and was trying to kill him. On one occasion, knowing that the king would be visiting Sāmāvatī within the next few days and that he would be taking along his lute with him, Māgandiyā inserted a snake into the lute and closed the hole with a bunch of flowers. Māgandiyā followed King Udena to Sāmāvatī's quarters after trying to stop him on the pretext that she had some presentiment and felt worried about his safety. At Sāmāvatī's place Māgandiyā removed the bunch of flowers from the hole of the lute. The snake came out hissing and coiled itself on the bed. When the king saw the snake he believed Māgandiyā's words that Sāmāvatī was trying to kill him. The king was furious. He commanded Sāmāvatī to stand and all her ladies to line up behind her. Then he fitted his bow with an arrow dipped in poison and shot the arrow. But Sāmāvatī and her ladies bore no ill will towards the king and through the power of goodwill (mettā), the arrow turned back, although an arrow shot by the king usually went even through a rock. Then, the king realized the innocence of Sāmāvatī and he gave her permission to invite the Buddha and his disciples to the palace for alms-food and for delivering discourses.

Māgandiyā, realizing that none of her plans had materialized, made a final, infallible plan. She sent a message to her uncle with full instructions to go to Sāmāvatī's place and burn down the building with all the women inside. As the house was burning, Sāmāvatī and her maids-of-honour, numbering five hundreded, kept on meditating. Thus, some of them attained Sakadāgāmi Fruition, and the rest attained Anāgāmi Fruition.

As the news of the fire spread, the king rushed to the scene, but it was too late. He suspected that it was done at the instigation of Māgandiyā; but he did not show that he was suspicious. Instead, he said, "While Sāmāvatī was alive I had been fearful and alert thinking I might be harmed by her; only now, my mind is at peace. Who could have done this? It must have been done only by someone who loves me very dearly". Hearing this, Māgandiyā promptly admitted that it was she who had instructed her uncle to do it. Whereupon, the king pretended to be very pleased with her and said that he would do her a great favour, and honour all her relatives. So, the relatives were sent for and they came gladly. On arrival at the palace, all of them, including Māgandiyā, were seized and burnt in the palace courtyard, by the order of the king.

When the Buddha was told about these two incidents, he said that those who are mindful do not die; but those who are negligent are as good as dead even while living.

Then the Buddha spoke in verse as follows:

21. Mindfulness is the way to the Deathless (Nibbāna), unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.
22. Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (Ariyas).
23. The wise, constantly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbāna: Nibbāna, which is free from the bonds of yoga<sup>1</sup>; Nibbāna, the Incomparable!

ကုမ္ဘယောသကသေဋ္ဌိ ဝတ္ထု၊  
၂၄။ ဥဋ္ဌာနဝတော သတိမတော၊ သုစိကမ္မဿ နိသမ္မကာရိနော၊  
သညတဿ ဓမ္မဇီဝိနော၊ အပ္ပမတ္တဿ ယသောဘိဝံဇတိ။

## II. (2) Kumbhaghosakasetṭhi Vatthu

Verse 24

24. Uṭṭhānavato satīmato, sucikammassa nisammakārino  
Saññatassa dhammajīvino, appamattassa yasobhivaḍḍhati.

24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care consideration, restrains his senses, earns his living according to the Law (Dhamma), and, is not unneedful, then, the fame and fortune of that mindful person steadily increase.

Verse 24

## II (2) The Story of Kumbhaghosaka, the Banker

While residing at the Veluvana monastery, the Buddha uttered Verse (24) of this book, with reference to Kumbhaghosaka, the banker.

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1. The bonds of yoga are four in number, viz., sense-pleasures (kāma), existence (bhava), wrong belief (ditṭhi) and ignorance of the Four Noble Truths (i.e., avijjā).

At one time, a plague epidemic broke out in the city of Rājagaha. In the house of the city banker, the servants died on account of this disease; the banker and his wife were also attacked by the same. When they were both down with the disease they told their young son Kumbhaghosaka to leave them and flee from the house and to return only after a long time. They also told him that at such and such a place they had buried a treasure worth forty crores. The son left the city and stayed in a forest for twelve years and then came back to the city.

By that time, he was quite a grown up youth and nobody in the city recognized him. He went to the place where the treasure was hidden and found it was quite intact. But he reasoned and realized that there was no one who could identify him and that if he were to unearth the buried treasure and make use of it people might think a young poor man had accidentally come upon buried treasure and they might report it to the king. In that case, his property would be confiscated and he himself might be manhandled or put in captivity. So he concluded it was not yet time to unearth the treasure and that meanwhile he must find work for his living. Dressed in old clothes Kumbhaghosaka looked for work. He was given the work of waking up and rousing the people to get up early in the morning and of going round announcing that it was time to prepare food, time to fetch carts and yoke the bullocks, etc.

One morning, King Bimbisāra heard him. The king who was a keen judge of voices commented, "This is the voice of a man of great wealth". A maid, hearing the king's remark, sent someone to investigate. He reported that the youth was only a hireling of the labourers. In spite of this report the king repeated the same remark on two subsequent days. Again, enquiries were made but with the same result. The maid thought that this was very strange, so she asked the king to give her permission to go and personally investigate.

Disguised as rustics, the maid and her daughter set out to the place of the labourers. Saying that they were travellers, they asked for shelter and were given accommodation in the house of Kumbhaghosaka just for one night. However, they managed to prolong their stay there. During that period, twice the king proclaimed that a certain ceremony must be performed in the locality of the labourers, and that every household must make contribution. Kumbhaghosaka had no ready cash for such an occasion. So he was forced to get some coins (Kahāpaṇas) from his treasure. As these coins were handed over to the maid, she substituted them with her money and sent the coins to the king. After some

time, she sent a message to the king asking him to send some men and summon Kumbhaghosaka to the court. Kumbhaghosaka, very reluctantly, went along with the men. The maid and her daughter also went to the palace, ahead of them.

At the palace, the king told Kumbhaghosaka to speak out the truth and gave him assurance that he would not be harmed on this account. Kumbhaghosaka then admitted that those Kahāpaṇas were his and also that he was the son of the city banker of Rājagaha, who died in the plague epidemic twelve years ago. He further revealed the place where the treasure was hidden. Subsequently, all the buried treasure was brought to the palace; the king made him a banker and gave his daughter in marriage to him.

Afterwards, taking Kumbhaghosaka along with him, the king went to the Buddha at the Veluvana monastery and told him how the youth, though rich, was earning his living as a hireling of the labourers, and how he had appointed the youth a banker.

Then the Buddha spoke in verse as follows:

24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care consideration, restrains his senses, earns his living according to the Law (Dhamma) and is not unheedful, then, the fame and fortune of that mindful person steadily increase.

At the end of the discourse, Kumbhaghosaka attained Sotāpatti Fruition.

စူဠပန္နကတ္ထေရ ဝတ္ထု

၂၅။ ဥဠာနေနပ္ပမာဒေန၊ သံယမေန ဒမေန စ၊  
ဒီပံ ကယိရာထ မေဓာဝီ၊ ယံ ဩယော နာဘိကီရတိ။

II. (3) Cūḷapanthakatthera Vatthu

Verse 25

25. Uṭṭhānenappamādena, saṃyamena damena ca  
Dīpaṃ kayirātha medhāvī<sup>1</sup>, yaṃ ogho<sup>2</sup> nābhikīrati.

1. dīpaṃ kayirātha medhāvī=island + make + the wise, meaning let the man of wisdom make an island. The 'island', in this context, stands for arahatship. Arahantship is here likened to an island because it enables one to escape from the stormy waters of Saṃsāra (round of rebirths).

2. ogho: flood or torrent. It is used metaphorically of evils or passions which overwhelm humanity.

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455



25. Through diligence, mindfulness, discipline (with regard to moral precepts) and control of his senses, let the man of wisdom make (of himself) an island which no flood can overwhelm.

### Verse 25

#### II (3) The Story of Cūḷapanthaka

While residing at the Veḷuvana monastery, the Buddha uttered Verse (25) of this book, with reference to Cūḷapanthaka, a grandson of a banker of Rājagaha.

The banker had two grandsons, named Mahāpanthaka and Cūḷapanthaka. Mahāpanthaka, being the elder, used to accompany his grandfather to listen to religious discourses. Later, Mahāpanthaka joined the Buddhist religious Order and in course of time became an arahat. Cūḷapanthaka followed his brother and became a bhikkhu. But, because in a previous existence in the time of Kassapa Buddha Cūḷapanthaka had made fun of a bhikkhu who was very dull, he was born a dullard in the present existence. He could not even memorize one verse in four months. Mahāpanthaka was very disappointed with his younger brother and even told him that he was not worthy of the Order.

About that time, Jīvaka came to the monastery to invite the Buddha and the resident bhikkhus to his house for a meal. Mahāpanthaka, who was then in charge of assigning the bhikkhus to meal invitations, left out Cūḷapanthaka from the list. When Cūḷapanthaka learnt about this he felt very much frustrated and decided that he would return to the life of a householder. Knowing his intention, the Buddha took him along and made him sit in front of the Gandhakuṭi hall. He then gave a clean piece of cloth to Cūḷapanthaka and told him to sit there facing east and rub the piece of cloth. At the same time he was to repeat the word "Rajoharaṇam", which means "taking on impurity". The Buddha then went to the residence of Jīvaka, accompanied by the bhikkhus.

Meanwhile, Cūḷapanthaka went on rubbing the piece of cloth, all the time muttering the word "Rajoharaṇam". Very soon, the cloth became soiled. Seeing this change realize the impermanent nature of all conditioned things. From the house of Jīvaka, the Buddha through supernormal power learnt about the progress of Cūḷapanthaka. He sent forth his radiance so that (to Cūḷapanthaka) the Buddha appeared to be sitting in front of him, saying: "It is not the piece of cloth alone that is made dirty by the dust; within oneself also there exist the dust of passion (rāga), the dust of ill will (dosa), and the dust of ignorance (moha), i.e., the ignorance of the Four Noble Truths. Only by removing these

could one achieve one's goal and attain arahatship". Cūḷapanthaka got the message and kept on meditating and in a short while attained arahatship, together with Analytical Insight. Thus, Cūḷapanthaka ceased to be a dullard.

At the house of Jīvaka, they were about to pour libation water as a mark of donation; but the Buddha covered the bowl with his hand and asked if there were any bhikkhus left at the monastery. On being answered that there were none, the Buddha replied that there was one and directed them to fetch Cūḷapanthaka from the monastery. When the messenger from the house of Jīvaka arrived at the monastery he found not only one bhikkhu, but a thousand identical bhikkhus. They all have been created by Cūḷapanthaka, who by now possessed supernormal powers. The messenger was baffled and he turned back and reported the matter to Jīvaka. The messenger was sent to the monastery for the second time and was instructed to say that the Buddha summoned the bhikkhu by the name of Cūḷapanthaka. But when he delivered the message, a thousand voices responded, "I am Cūḷapanthaka". Again baffled, he returned back for the second time. Then he was sent to the monastery, for the third time. This time, he was instructed to get hold of the bhikkhu who first said that he was Cūḷapanthaka. As soon as he got hold of that bhikkhu all the rest disappeared, and Cūḷapanthaka accompanied the messenger to the house of Jīvaka. After the meal, as directed by the Buddha, Cūḷapanthaka delivered a religious discourse confidently and bravely, roaring like a young lion.

Later, when the subject of Cūḷapanthaka cropped up among the bhikkhus, the Buddha said that one who was diligent and steadfast in his striving would certainly attain arahatship.

Then the Buddha spoke in verse as follows:

25. Through diligence, mindfulness, discipline (with regard to moral precepts), and control of his senses, let the man of wisdom make of himself an island which no flood can overwhelm.

ဗာလနက္ခတ္တသယံဌ ဝတ္ထု

၂၆။ ပမာဒမနယုဂ္ဂန္တိ၊ ဗာလာ ဒုဓမ္မဓိနော ဇနာ၊

အပ္ပမာဒဉ္စ မေဓာဝီ၊ ဓနံ သေဌံဝ ရက္ခတိ။

၂၇။ ဗာ ပမာဒမနယုဂ္ဂေထ၊ ဗာ ကာမရတိသန္တတံ၊

အပ္ပမတ္တာ ဟိ စူဠာန္တော၊ ပပေါတိ ဝိပုလံ သုခံ။

II. (4) Bālanakkhattasaṅghuṭṭha Vatthu

Verses 26 and 27

26. Pamādamanuyuñjanti, bālā dummedhino janā<sup>1</sup>  
Appamādañca medhāvī, dhanam setṭhamva rakkhati.

27. Mā pamādamanuyuñjetha, mā kāmaratisanthavaṁ  
Appamatto hi jhāyanto, pappoti vipulaṁ sukhaṁ.

26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.

27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbāna).

Verses 26 and 27

II (4) The Story of Bālanakkhatta Festival

While residing at the Jetavana monastery, the Buddha uttered Verses (26) and (27) of this book, in connection with the Bālanakkhatta festival.

At one time, the Bālanakkhatta festival was being celebrated in Sāvatthi. During the festival, many foolish young men smearing themselves with ashes and cow dung roamed about the city shouting and making themselves a nuisance to the public. They would also stop at the doors of others and leave only when given some money.

At that time there were a great many lay disciples of the Buddha, living in Sāvatthi. On account of these foolish young hooligans, they sent word to the Buddha, requesting him to keep to the monastery and not to enter the city for seven days. They sent alms-food to the monastery and they themselves kept to their own houses. On the eighth day, when the festival was over, the Buddha and his disciples were invited into the city for alms-food and other offerings. On being told about the vulgar and shameful behaviour of

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1. bālā dummedhino janā: the foolish and the ignorant. The foolish mentioned in the story were the hooligans who were given up to wild revelry and disorder during the Bālanakkhatta festival. They were not mindful of others or of the consequence for themselves in this world and the next.

the foolish young men during the festival, the Buddha commented that it was in the nature of the foolish and the ignorant to behave shamelessly.

Then the Buddha spoke in verse as follows:

26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.
27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbāna).

မဟာကဿပတ္ထေရ ဝတ္ထု

၂၈။ ပမာဒံ အပ္ပမာဒေန၊ ယဒါ နဒတိ ပဏ္ဍိတော၊  
ပညာပါသာဒမာရယု၊ အသောကော သောကိနိ ပဇံ၊  
ပဗ္ဗတဋ္ဌော ဘူမဋ္ဌေ၊ မိရော ဗာလေ အဝေက္ခတိ။

## II. (5) Mahākassapaṭṭhara Vatthu

Verse 28

28. Pamādaṁ appamādena, yadā nudati paṇḍito  
Paññāpāsādamāruyha, asoko sokiniṁ pajam  
Pabbataṭṭhova bhūmaṭṭhe, dhīro<sup>1</sup> bāle<sup>2</sup> avekkhati.

28. The wise one dispels negligence by means of mindfulness; he ascends the tower of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).

Verse 28

## II (5) The Story of Therā Mahākassapa

While residing at the Jetavana monastery, the Buddha uttered Verse (28) of this book, with reference to Thera Mahākassapa.

On one occasion, while Thera Mahākassapa was staying at Pippali cave, he spent his time developing the mental image of light (āloka kasiṇa) and trying to find out

1. dhīro: the wise one; in this context, the arahat.

2. bale: the foolish; in this context, the worldlings.

through Divine Vision, beings who were mindful and beings who were negligent, also those who were about to die and those who were about to be born.

From his monastery, the Buddha saw through his Divine Vision what Thera Mahākassapa was doing and wanted to warn him that he was wasting his time. So he sent forth his radiance and appeared seated before the thera and exhorted him thus: "My son Kassapa, the number of births and deaths of beings is innumerable and cannot be counted. It is not your concern to count them; it is the concern only of the Buddhas".

Then the Buddha spoke in verse as follows:

28. The wise one dispels negligence by means of mindfulness; he ascends the pinnacle of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).

ပမတ္တာပမတ္တ ဒွေသဟာယကဘိက္ခု၊ ဝတ္ထု၊

၂၉။ အပ္ပမတ္တော ပမတ္တေသု၊ သုတ္တေသု ဗဟုဇာဂရော၊  
အဗလသံဝ သီယသော၊ ဟိတွာ ယာတိ သုမေဓသော။

## II. (6) Pamattāpamatta Dvesahāyakabhikkhu Vatthu

Verse 29

29. Appamatto pamattesu, suttesu bahuajāgaro  
Abalassaṁva sīghasso, hitvā yāti sumedhaso<sup>1</sup>.

29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.

Verse 29

## II (6) The Story of the Two Companion Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (29) of this book, with reference to two bhikkhus, who were friends.

1. sumedhaso: the wise one: the wise one advances steadily until he realizes Magga, Phala and Nibbāna, leaving the negligent ones behind in the round of rebirths (saṁsāra).

Two bhikkhus, after obtaining a subject of meditation from the Buddha, went to a monastery in the forest. One of them, being negligent, spent his time warming himself by the fire and talking to young novices throughout the first watch of the night, and generally idling away his time. The other faithfully performed the duties of a bhikkhu. He walked in meditation during the first watch, rested during the second watch and again meditated during the last watch of the night. Thus, being diligent and ever mindful, the second bhikkhu attained arahatship within a short time.

At the end of the rainy season (vassa) both of them went to pay obeisance to the Buddha, and the Buddha asked them how they had spent their time during the vassa. To this, the lazy and negligent bhikkhu answered that the other bhikkhu had been idling away his time, just lying down and sleeping. The Buddha then asked, "But, what about you?" His reply was that he generally sat warming himself by the fire during the first watch of the night and then sat up without sleeping. But the Buddha knew quite well how the two bhikkhus had spent their time, so he said to the idle one: "Though you are lazy and negligent you claim to be diligent and ever mindful; but you have made the other bhikkhu appear to be lazy and negligent though he is diligent and ever mindful. You are like a weak and slow horse compared to my son who is like a strong, fleet-footed horse".

Then the Buddha spoke in verse as follows:

29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.

မယ ဝတ္ထု၊

၃၀။ အပ္ပမာဒေန မယဝါ၊ ဒေဝါနံ သေဋ္ဌတံ ဂတော၊

အပ္ပမာဒံ ပသံသန္တိ၊ ပမာဒေါ ဂရဟိတော သဒ္ဓါ။

## II. (7) Magha Vatthu

Verse 30

30. Appamādena<sup>1</sup> maghavā, devānaṃ setṭhataṃ gato

Appamādaṃ pasamsanti, pamādo garahito sadā.

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1. appamādena: through mindfulness; i.e., mindfulness in doing meritorious deeds. In the above story, Magha, the young man from Macala village, by cleaning and clearing land and making roads was reborn as Indra or Sakka, king of the devas. (The devas are celestial beings.)

30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.

Verse 30

## II (7) The Story of Magha

While residing at the Kūṭāgāra monastery near Vesālī, the Buddha uttered Verse (30) of this book, with reference to Sakka, king of the devas.

On one occasion, a Licchavī prince, named Mahāli, came to listen to a religious discourse given by the Buddha. The discourse given was Sakkapañha Suttanta. The Buddha spoke of Sakka vividly in glowing terms; so, Mahāli thought that the Buddha must have personally met Sakka. To make sure, he asked the Buddha, and the Buddha replied, "Mahāli, I do know Sakka; I also know what has made him a Sakka". He then told Mahāli that Sakka, king of the devas, was in a previous existence a young man by the name of Magha, in the village of Macala. The youth Magha and his thirty-two companions went about building roads and rest houses. Magha took upon himself also to observe seven obligations. These seven obligations are that throughout his life, (1) he would support his parents; (2) he would respect the elders; (3) he would be gentle of speech; (4) he would avoid back-biting; (5) he would not be avaricious, but would be generous; (6) he would speak the truth; and (7) he would restrain himself from losing his temper.

It was because of his good deeds and right conduct in that existence that Magha was reborn as Sakka, king of the devas.

Then the Buddha spoke in verse as follows:

30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.

At the end of the discourse Mahāli attained Sotāpatti Fruition.

အညတရဘိက္ခု ဝတ္ထု  
၃၁။ အပ္ပမာဒရတော ဘိက္ခု။ ပမာဒေ ဘယဒသိ ဝါ၊  
သံယောဇနံ အကု ဝုလံ၊ ခုဟံ အဂ္ဂိဝ ဂစ္ဆတိ။

## II. (8) Aññatarabhikkhu Vatthu

Verse 31

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

31. Appamādarato bhikkhu<sup>1</sup>, pamāde bhayadassi<sup>2</sup> vā  
Saṃyojanam añurū thūlam, daham aggīva gacchati.

31. A bhikkhu who takes delight in mindfulness and sees danger in negligence advances like fire, burning up all fetters, great and small.

Verse 31

II (8) The Story of a Certain Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verse (31) of this book, with reference to a certain bhikkhu.

A certain bhikkhu, after obtaining a subject of meditation from the Buddha, went to the forest to meditate. Although he tried hard he made very little progress in his meditation practice. As a result, he became very depressed and frustrated. So, with the thought of getting further specific instructions from the Buddha, he set out for the Jetavana monastery. On his way, he came across a big, blazing fire. He ran up to the top of a mountain and observed the fire from there. As the fire spread, it suddenly occurred to him that just as the fire burnt up everything, so also Magga Insight will burn up all fetters of life, big and small.

Meanwhile, from the Gandhakuṭi hall in the Jetavana monastery, the Buddha was aware of what the bhikkhu was thinking. So, he transmitted his radiance and appeared to the bhikkhu and spoke to him. "My son", he said, "You are on the right line of thought; keep it up. All beings must burn up all fetters of life with Magga Insight.

Then the Buddha spoke in verse as follows:

31. A bhikkhu who takes delight in mindfulness and sees danger in negligence advances like fire, burning up all fetters, great and small.

At the end of the discourse that bhikkhu attained arahatship then and there.

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1. appamādarato bhikkhu: a bhikkhu who takes delight in mindfulness, i.e., in the practice of Tranquillity and Insight Development.
  2. pamāde bhayadassi: seeing danger in negligence, i.e., negligence which would lead to continued existence in the round of rebirths (saṃsāra).



နိဂမဝါသိတိဿတ္ထေရ ဝတ္ထု

၃၂။ အပ္ပမာဒရတော ဘိက္ခု၊ ပမာဒေ ဘယဒသိ ဝါ၊  
အဘဗ္ဗော ပရိဟာနာယ၊ နိဗ္ဗာနဿဝ သန္တိကေ။

II. (9) Nigamavāsītissatthera Vatthu

Verse 32

32. Appamādarato bhikkhu, pamāde bhayadassi vā  
Abhabbo parihānāya<sup>1</sup>, nibbānasseva santike.

32. A bhikkhu who takes delight in mindfulness and sees danger in negligence cannot fall away; he is, indeed, very close to Nibbāna.

Verse 32

II (9) The Story of Thera Nigamavāsītissa

While residing at the Jetavana monastery, the Buddha uttered Verse (32) of this book, with reference to Thera Nigamavāsītissa.

Nigamavāsītissa was born and brought up in a small market town near Sāvatthi. After becoming a bhikkhu he lived a very simple life, with very few wants. For alms-food, he used to go to the village where his relatives were staying and took whatever was offered to him. He kept away from big occasions. Even when Anāthapiṇḍika and King Pasenadi of Kosala made offerings on a grand scale, the therā did not go.

Some bhikkhus then started talking about the therā that he kept close to his relatives and that he did not care to go even when people like Anāthapiṇḍika and King Pasendi of Kosala were making offerings on a grand scale, etc. When the Buddha was told about this, he sent for the therā and asked him. The therā respectfully explained to the Buddha that it was true he frequently went to his village, but it was only to get alms-food, that when he had received enough food, he did not go any further, and that he never cared whether the food was delicious or not. Whereupon, instead of blaming him, the Buddha praised him for his conduct in the presence of the other bhikkhus. He also told them that to live contentedly with only a few wants is in conformity with the practice

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1. abhabbo parihānāya: Unable to fall away; here it means, unable to fall away from the practice of Tranquillity and Insight Development and the benefits therefore i.e., Magga and Phala. (The Commentary)

of the Buddha and the Noble Ones (Ariyas), and that all bhikkhus should, indeed, be like Thera Tissa from the small market town. In this connection, he further related the story of the king of the parrots.

Once upon a time, the king of the parrots lived in a grove of fig trees on the banks of the Ganges river, with a large number of his followers. When the fruits were eaten, all the parrots left the grove, except the parrot king, who was well contented with whatever was left in the tree where he dwelt, be it shoot or leaf or bark. Sakka, knowing this and wanting to test the virtue of the parrot king, withered up the tree by his supernormal power. Then, assuming the form of geese, Sakka and his queen, Sujāta, came to where the parrot king was and asked him why he did not leave the old withered tree as the others had done and why he did not go to other trees which were still bearing fruits. The parrot king replied, "Because of a feeling of gratitude towards the tree I did not leave and as long as I could get just enough food to sustain myself I shall not forsake it. It would be ungrateful for me to desert this tree even though it be inanimate".

Much impressed by this reply, Sakka revealed himself. He took water from the Ganges and poured it over the withered fig tree and instantly, it was rejuvenated; it stood with branches lush and green, and fully decked with fruits. Thus, the wise even as animals are not greedy; they are contented with whatever is available.

The parrot king in the story was the Buddha himself; Sakka was Anuruddha.

Then the Buddha spoke in verse as follows:

32. A bhikkhu who takes delight in mindfulness and sees danger in negligence will not fall away<sup>1</sup>; he is, indeed, very close to Nibbāna.

At the end of the discourse Thera Tissa attained arahatship.

အပ္ပမာဒဝဂ္ဂေါ ဒုတိယော နိဋ္ဌိတော။  
Appamādavaggo dutiyo niṭṭhito.  
End of Chapter Two: Mindfulness.

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1. Will not fall away: It means, will not fall away from Tranquillity and Insight Development Practice and is assured of attaining Magga and Phala. (The Commentary)

Chapter III

၃။ စိတ္တဝဂ္ဂ

3. Cittavagga

The Mind (Cittavagga)

မေဃိယတ္ထေရ ဝတ္ထု

၃၃။ ဖန္ဒနံ စပလံ စိတ္တံ၊ ဒုရက္ခံ ဒုန္နိဝါရယံ၊  
ဥဇုံ ကရောတိ မေဓာဝီ၊ ဥသုကာရောဝ တေဇနံ။

၃၄။ ဝါရိဇောဝ ထလေ ခိတ္တော၊ ဩကမောကတ ဥပ္ပတော၊  
ပရိဖန္ဓတိဒံ စိတ္တံ၊ မာရဇေယျံ ပဟာတဝေ။

III. (1) Meghiyatthera Vatthu

Verses 33 and 34

33. Phandanarṇ capalarṇ cittarṇ, dūrakkharṇ<sup>1</sup> dunnivārayarṇ<sup>2</sup>  
Ujurrṇ karoti<sup>3</sup> medhāvī, usukārova tejanarṇ.

34. Vārijova thale khitto, okamokata ubbhato  
Pariphandatidarṇ cittarṇ, mārādheyyarṇ pahātave.

33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.

34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver, when it is taken out of the sensual world to escape from the realm of Māra (i.e., kilesa vatṭa, round of moral defilements).

Verses 33 and 34

III (1) The Story of Thera Meghiya

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1. dūrakkharṇ: difficult to keep the mind fixed on a single object when meditating.

2. dunnivārayarṇ: difficult to restrain the mind from drifting towards sensual pleasures.

3. ujurrṇ karoti: straightens:

(a) the fletcher straightens the arrow,

(b) the wise man trains his sensuous, unruly mind by means of Tranquillity and Insight Development Practice (Samatha and Vissanā). (The Commentary)

While residing on the Cālikā Mountain, the Buddha uttered Verses (33) and (34) of this book, with reference to Thera Meghiya.

At that time, Thera Meghiya was attending upon the Buddha. On one occasion, on his return from alms-round, the therā noticed a pleasant and beautiful mango grove, which he thought was an ideal spot for meditation. He asked the Buddha's permission to let him go there, but as the Buddha was alone at that time, he was told to wait for awhile until the arrival of some other bhikkhus. The therā was in a hurry to go and so he repeated his request again and again, until finally the Buddha told him to do as he wished.

Thus, Thera Meghiya set out for the mango grove, sat at the foot of a tree and practised meditation. He stayed there the whole day, but his mind kept wandering and he made no progress. He returned in the evening and reported to the Buddha how all the time he was assailed by thoughts associated with the senses, ill will and cruelty (kāma vitakka, byāpāda vitakka and vihiṃsa vitakka).

So, the Buddha told him that as the mind is easily excitable and fickle, one should control one's mind.

Then the Buddha spoke in verse as follows:

33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.
34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver when it is taken out of the sensual world to escape from the realm of Māra (i.e., kilesa vatṭa, round of moral defilements).

At the end of the discourse Thera Meghiya attained Sotāpatti Fruition.

အညတရဘိက္ခု ဝတ္ထု

၃၅။ ဒန္တိဂ္ဂဟဿ လဟုနော၊ ယတ္ထကာမနိပါတိနော၊  
စိတ္တဿ ဒမထော သာဓု၊ စိတ္တံ ဒန္တံ သုခါဝဟံ။

III. (2) Aññatarabhikkhu Vatthu

Verse 35

35. Dunniggahassa lahuno, yatthakāmanipātino<sup>1</sup>

Cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.<sup>2</sup>

35. The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

#### Verse 35

#### III (2) The Story of a Certain Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verse (35) of this book, with reference to a certain bhikkhu.

On one occasion, sixty bhikkhus, after obtaining a subject of meditation from the Buddha, went to Mātika village, at the foot of a mountain. There, Mātikamātā, mother of the village headman, offered them alms-food; she also built a monastery for them, so that they could stay in the village during the rainy season. One day she asked the group of bhikkhus to teach her the practice of meditation. They taught her how to meditate on the thirty-two constituents of the body leading to the awareness of the decay and dissolution of the body. Mātikamātā practised with diligence and attained the three Maggas and Phalas together with Analytical Insight and mundane supernormal powers, even before the bhikkhus did.

Rising from the bliss of the Magga and Phala she looked with the Divine Power of Sight (Dibbacakkhu) and saw that the bhikkhus had not attained any of the Maggas yet. She also learnt that those bhikkhus had enough potentiality for the attainment of arahatship, but that they needed proper food. So, she prepared good, choice food for them. With proper food and right effort, the bhikkhus developed right concentration and eventually attained arahatship.

At the end of the rainy season, the bhikkhus returned to the Jetavana monastery, where the Buddha was in residence. They reported to the Buddha that all of them were in good health and in comfortable circumstances and that they did not have to worry about

1. yatthakāmanipātino: moving about wherever it pleases, landing on any sense object without any control.

2. sukhāvahaṃ: brings happiness, fortune, satisfaction etc., and also, Maggas, Phalas and Nibbāna. (The Commentary)

food. They also mentioned about Mātikamātā who was aware of their thoughts and prepared and offered them the very food they wished for.

A certain bhikkhu, hearing them talking about Mātikamātā, decided that he, too, would go to that village. So, taking a subject of meditation from the Buddha he arrived at the village monastery. There, he found that everything he wished for was sent to him by Mātikamātā, the lay-devotee. When he wished her to come she personally came to the monastery, bringing along choice food with her. After taking the food, he asked her if she knew the thoughts of others, but she evaded his question and replied, "People who can read the thoughts of others behave in such and such a way". Then, the bhikkhu thought, "Should I, like an ordinary worldling, entertain any impure thoughts, she is sure to find out". He therefore got scared of the lay-devotee and decided to return to the Jetavana monastery. He told the Buddha that he could not stay in Mātika village because he was afraid that the lay-devotee might detect impure thoughts in him. The Buddha then asked him to observe just one thing; that is, to control his mind. The Buddha also told the bhikkhu to return to Mātika village monastery, and not to think of anything else, but the object of his meditation only. The bhikkhu went back. The lay-devotee offered him good food as she had done to others before, so that he might be able to practise meditation without worry. Within a short time, he, too, attained arahatship.

With reference to this bhikkhu, the Buddha spoke in verse as follows:

35. The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

At the end of the discourse, many of those assembled attained Sotāpatti Fruition.

အညတရ ဥက္ကဏ္ဍိတဘိက္ခု ဝတ္ထု၊  
၃၆။ သုဒ္ဓဗ္ဗသံ သုနိပုဏံ၊ ယတ္ထကာမနိပါတိနံ၊  
စိတ္တံ ရက္ခေထ မေဓာဝီ၊ စိတ္တံ ဂုတ္တံ သုခါဝဟံ။

### III. (3) Aññātara Ukkaṇṭhitabhikkhu Vatthu

Verse 36

36. Sududdasaṃ sunipuṇaṃ, yatthakāmanipāṭinaṃ  
Cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.

36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

### Verse 36

#### III (3) The Story of a Certain Disgruntled Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verse (36) of this book, with reference to a young disgruntled bhikkhu who was the son of a banker.

Once, there lived in Sāvatti, the son of a banker. This young man asked the bhikkhu, who used to come to his house for alms, what he should do to be liberated from the ills of life. The bhikkhu instructed him to divide his property into three parts; one part to do business with, one part to support the family and one part to give in charity. He did as he was told and again asked what else should be done next. So he was further instructed; first to take refuge in the Three Gems<sup>1</sup> and to observe the five precepts; secondly, to observe the ten precepts; and thirdly, to renounce the world and enter the Buddhist religious Order. The young man complied with all these instructions and became a bhikkhu.

As a bhikkhu, he was taught the Abhidhamma<sup>2</sup> by one teacher and the Vinaya by another. Being taught in this way, he felt that there was too much to be learnt, that the disciplinary rules were too strict and too many, so much so that there was not enough freedom even to stretch out one's hands. He thought that it might be better to return to the life of a householder. As a result of doubt and discontent, he became unhappy and neglected his duties; he also became thin and emaciated. When the Buddha came to know about this, he said to the young bhikkhu, "If you can only control your mind, you will have nothing more to control; so guard your own mind".

Then the Buddha spoke in verse as follows:

- 
1. Three Gems: The Three Gems are the Buddha, the Dhamma and the Saṅgha, (i.e., the Buddha, the Teaching of the Buddha, and the Buddhist religious Order).
  2. Abhidhamma: the third great division of the Piṭaka comprising the Buddha's philosophical exposition of ultimate realities.

36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

At the end of the discourse, the young bhikkhu and many others attained arahatship.

သယံရက္ခိတဘာဂိနေယျတ္ထေရ ဝတ္ထု

၃၇။ ဒူရင်္ဂမံ ဧကစရံ ၊ အသရီရံ ဂုဟာသယံ၊

ယေ စိတ္တံ သံယမေသာန္တိ၊ မောက္ခန္တိ မာရဗန္ဓနာ။

### III. (4) Saṅgharakkhitabhāgineyyatthera Vatthu

Verse 37

37. Dūraṅgamam ekacaram<sup>1</sup>, asarīram guhāsayam<sup>2</sup>

Ye cittam saṁyameṣanti, mokkhanti mārabandhanā.

37. The mind wanders far and moves about alone; it is non-material; it lies in the cave (chamber of the heart). Those who control their mind will be free from the bonds of Māra.

Verse 37

### III (4) The Story of Thera Saṅgharakkhita

While residing at the Jetavana monastery, the Buddha uttered Verse (37) of this book, with reference to the nephew of Thera Saṅgharakkhita.

Once, there lived in Sāvatti, a senior bhikkhu by the name of Saṅgharakkhita. When his sister gave birth to a son, she named the child after the therā and he came to be known as Saṅgharakkhita Bhāgineyya. The nephew Saṅgharakkhita, in due course, was admitted into the Order. While the young bhikkhu was staying in a village monastery he was offered two sets of robes, and he intended to offer one to his uncle, the therā. At the end of vassa he went to his uncle to pay respect to him and offered the robe to the therā. But, the uncle declined to accept the robe, saying that he had enough. Although he repeated his request, the therā would not accept. The young bhikkhu felt disheartened

1. ekacaram: walking alone, moves about alone. It means conceiving one thought at a time, i.e., one thought arise only when another ceases.

2. guhāsayam: lit., lying or sleeping in a cave; mind lies and arises continually in the cave chamber of the heart (hadayavatthu), the seat of consciousness.



and thought that since his uncle was so unwilling to share the requisites with him, it would be better for him to leave the Order and live the life of a layman.

From that point, his mind wandered and a train of thoughts followed. He thought that after leaving the Order he would sell the robe and buy a she-goat; that she-goat would breed quickly and soon he would make enough money to enable him to marry; his wife would give birth to a son. He would take his wife and child in a small cart to visit his uncle at the monastery. On the way, he would say that he would carry the child; she would tell him to drive the cart and not to bother about the child. He would insist and grab the child from her; between them the child would drop on the cart-track and the wheel would pass over the child. He would get so furious with his wife that he would strike her with the goading-stick.

At that time he was fanning the therā with a palmyra fan and he absent-mindedly struck the head of the therā with the fan. The therā, knowing the thoughts of the young bhikkhu, said, "You were unable to beat your wife; why have you beaten an old bhikkhu?" Young Saṃgharakkhita was very much surprised and embarrassed at the words of the old bhikkhu; he also became extremely frightened. So he fled. Young bhikkhus and novices of the monastery chased him and finally took him to the presence of the Buddha.

When told about the whole episode, the Buddha said that the mind has the ability to think of an object even though it might be far away, and that one should strive hard for liberation from the bondage of passion, ill will and ignorance.

Then the Buddha spoke in verse as follows:

37. The mind wanders far and moves about alone; it is non-material; it lies in the cave (chamber) of the heart. Those who control their mind will be free from the bonds of Māra.

At the end of the discourse the young bhikkhu attained Sotāpatti Fruition.

စိတ္တဟတ္ထဇ္ဇေရ ဝတ္ထု

၃၈။ အနဝဋ္ဌိတစိတ္တဿ၊ သဒ္ဓမ္မံ အဝိဇ္ဇာနတော၊  
ပရိပ္ပလ္လ-ဝပသာဒဿ၊ ပညာ န ပရိပ္ပရတိ။

၃၉။ အနဝဿုတစိတ္တဿ၊ အနန္တဟတစေတသော၊  
ပုညပါပပဟိနဿ၊ နတ္ထိ ဇာဂရတော ဘယံ။

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

III. (5) Cittahatthathera Vatthu

Verses 38 and 39

38. Anavatthitacittassa, saddhammaṃ avijānato  
Pariplavapasādassa, paññā na paripūrati.

39. Anavassutacittassa, ananvāhatacetaso  
Puññapāpapahīnassa<sup>1</sup>, natthi jāgarato<sup>2</sup> bhayaṃ.

38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.

39. If a man's mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

Verses 38 and 39

III (5) The Story of Thera Cittahattha

While residing at the Jetavana monastery, the Buddha uttered Verses (38) and (39) of this book, with reference to Thera Cittahattha.

A man from Sāvatti, after looking for his lost ox in the forest, felt very hungry and went to a village monastery, where he was given the remains of the morning meal. While taking his food, it occurred to him that even though he worked hard every day he could not get such good food and that it might be a good idea to become a bhikkhu. So he asked the bhikkhus to admit him into the Order. At the monastery, he performed the duties of a bhikkhu and as there was plenty of food he soon gained weight. After some time, he got weary of going round for alms-food and returned to the life of a lay man. A few days later, he felt that life at home was too strenuous and he went back to the monastery to be admitted as a bhikkhu for a second time. For a second time, he left the Order and returned to home-life. Again, he went back to the monastery for a third time and left it. This shuttling process went on for six times, and because he acted only according to his whims he was known as Thera Cittahattha.

1. puññapāpapahīnassa: one who has abandoned both good and evil: i.e., an arahat. An arahat does not commit any morally good or morally bad volitional action; all his actions are non-kamma-producing.
2. jāgarato: one who is awake or vigilant, i.e., an arahat. Whether awake or sleep, an arahat is regarded as vigilant as the moral qualities, viz., faith, diligence, mindfulness, concentration and wisdom, are ever present in him.

While he was going back and forth between his home and the monastery, his wife became pregnant. One day, during his last stay at home, he happened to enter the bedroom while his wife was asleep. She was almost naked as the clothes she was wearing had partially fallen off. She was also snoring loudly through her nose and mouth and saliva was trickling down her mouth. Thus, with her mouth open and her bloated stomach, she looked just like a corpse. Seeing her thus, he instantly came to perceive the impermanent and unpleasant nature of the body, and he reflected, "I have been a bhikkhu for several times and it is only because of this woman that I have not been able to remain as a bhikkhu". Hence, taking the yellow robe with him he left his home for the monastery for the seventh time. As he went along he repeated the words "impermanence" and "unpleasantness" (anicca and dukkha) and thus attained Sotāpatti Fruition on the way to the monastery.

On arrival at the monastery he asked the bhikkhus to admit him into the Order. They refused and said, "We cannot admit you as a bhikkhu. You have been shaving your head so often that your head is like a whetting stone". Still, he entreated them to admit him into the Order just once more and they complied. Within a few days, the bhikkhu Cittahattha attained arahatship together with Analytical Insight. Other bhikkhus, seeing him staying on for a long time in the monastery, were surprised and they asked him the reason why. To this, he replied, "I went home when I still had attachment in me, but now that attachment has been cut off". The bhikkhus, not believing him, approached the Buddha and reported the matter. To them, the Buddha said, "Thera Cittahattha was speaking the truth; he shifted between home and monastery before because at that time, his mind was not steadfast and he did not understand the Dhamma. But at this moment, Thera Cittahattha already an arahat; he has discarded both good and evil".

Then the Buddha spoke in verse as follows:

38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.

39. If a man's mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

ပဉ္စသတဘိက္ခု ဝတ္ထု၊

၄၀။ ကုမ္ဘူပမံ ကာယမိမံ ဝိဒိတွာ၊ နဂရူပမံ စိတ္တမိဒံ ဌပေတွာ၊

ယောဓေထ မာရံ ပညာဝုဓေန၊ ဇိတဉ္စ ရက္ခေ အနိဝေသနော သိယာ။

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

III. (6) Pañcasatabhikkhu Vatthu

Verse 40

40. Kumbhūpamaṃ kāyamimaṃ viditvā, nagarūpamaṃ cittamidaṃ ṭhapetvā  
Yodhetha māraṃ paññāvudhena, jitañca rakkhe anivesano siyā.<sup>1</sup>

40. Knowing that this body is (fragile) like an earthen jar, making one's mind secure like a fortified town, one should fight Māra with the weapon of knowledge. (After defeating Māra) one should still continue to guard one's mind, and feel no attachment to that which has been gained (i.e., jhāna ecstasy and serenity gained through meditation).

Verse 40

III (6) The Story of Five Hundred Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (40) of this book, with reference to five hundred bhikkhus.

Five hundred bhikkhus from Sāvatthi, after obtaining a subject to meditation from the Buddha, travelled for a distance of one hundred yojanas<sup>2</sup> away from Sāvatthi and came to a large forest grove, a suitable place for meditation practice. The guardian spirits of the trees dwelling in that forest thought that if those bhikkhus were staying in the forest, it would not be proper for them to live with their families in the trees. So they descended from the trees, thinking that the bhikkhus would stop there only for one night. But the bhikkhus were still there at the end of a fortnight; then it occurred to them that the bhikkhus might be staying there till the end of the vassa. In that case, they and their families would have to be living on the ground for a long time. So, they decided to frighten away the bhikkhus, by making ghostly sounds and frightful apparitions. They showed up with bodies without heads, and with heads without bodies, etc. The bhikkhus were very upset and left the place and returned to the Buddha, to whom they related everything. On hearing their account, the Buddha told them that this had happened because previously they went without any weapon and that they should go back there armed with a suitable weapon. So saying, the Buddha taught them the entire Metta Sutta (discourse on Loving-Kindness) beginning with the following stanza:

1. anivesano siyā: not to be attached; in this context not to be attached to jhāna ecstasy and serenity gained through meditation, but to proceed further with Insight meditation practices until the attainment of arahatship. (The Commentary)

2. yojana: a measure of length about twelve miles.

ကရုဏီယ မတ္တကုသလေန၊  
ယန္တိ သန္တိ ပဒံ အဘိသမေစ္စ။  
သက္ကော ဥဇ္ဇ ဓ သုဟုဇ္ဇ ဓ၊  
သုဝစော စ'ဿ မုဒု အနတိမာနီ။

Karaṇeyamattha kusalena  
Yanta santam padam abhisamecca  
Sakko ujū ca suhujū ca  
Suvaco c'assa mudu anatimānī.

[The above stanza may be translated as follows:

He who is skilled in (acquiring) what is good and beneficial, (mundane as well as supra-mundane), aspiring to attain Perfect Peace (Nibbāna) should act (thus): He should be efficient, upright, perfectly upright, compliant, gentle and free from conceit.]

The bhikkhus were instructed to recite the sutta from the time they came to the outskirts of the forest grove and to enter the monastery reciting the same. The bhikkhus returned to the forest grove and did as they were told. The guardian spirits of the trees receiving loving-kindness from the bhikkhus reciprocated by readily welcoming and not harming them. There were no more ghostly sounds and ungainly sights. Thus left in peace, the bhikkhus meditated on the body and came to realize its fragile and impermanent nature.

From the Jetavana monastery, the Buddha, by his supernormal power, learned about the progress of the bhikkhus and sent forth his radiance making them feel his presence. To them he said, "Bhikkhus just as you have realized, the body is, indeed, impermanent and fragile like an earthen jar".

Then the Buddha spoke in verse as follows:

40. Knowing that this body is (fragile) like an earthen jar, making one's mind secure like a fortified town, one should fight Māra with the weapon of Knowledge. (After defeating Māra) one should still continue to guard one's mind, and feel no attachment to that which has been gained (i.e., jhāna ecstasy and serenity gained through meditation).

At the end of the discourse, the five hundred bhikkhus attained arahatship.

ပူတိဂတ္တတိဿတ္ထေရ ဝတ္ထု

၄၁။ အစိရံ ဝတယံ ကာယော၊ ပထဝီ အဓိသေဿတိ၊  
ဆုဒ္ဓေါ အပေတဝိညာဏော၊ နိရတ္ထံ ကလိင်္ဂရံ။

III. (7) Pūtigattatissatthera Vatthu

Verse 41

41. Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati  
Chuddho apetaviññāṇo, niratthaṃva kaliṅgaram.

41. Before long, alas this body, deprived of consciousness, will lie on the earth, discarded like a useless log.

Verse 41

III (7) The Story of Tissa, the Thera with a Stinking Body

While residing at the Jetavana monastery, the Buddha uttered Verse (41) of this book, with reference to Thera Tissa.

After taking a subject of meditation from the Buddha, Thera Tissa was diligently practising meditation when he was afflicted with a disease. Small boils appeared all over his body and these developed into big sores. When these sores burst, his upper and lower robes became sticky and stained with pus and blood, and his whole body was stinking. For this reason, he was known as Pūtigattatissa, Tissa the thera with a stinking body.

As the Buddha surveyed the universe with the light of his own intellect, the therā appeared in his vision. He saw the sorrowful state of the therā, who had been abandoned by his resident pupils on account of his stinking body. At the same time, he also knew that Tissa would soon attain arahatship. So, the Buddha proceeded to the fire-shed, close to the place where the therā was staying. There, he boiled some water, and then going to where the therā was lying down, took hold of the edge of the couch. It was then only that resident pupils gathered round the therā, and at instructed by the Buddha, they carried to the therā at the fire-shed, where he was washed and bathed while he was being bathed, his upper and lower robes were washed and dried. After the bath, the therā became fresh in body and mind and soon developed one-pointedness of concentration. Standing at the head of the couch, the Buddha said to him that this body when devoid of life would be as useless as a log and would be laid on the earth.

Then the Buddha spoke in verse as follows:

41. Before long, alas, this body, deprived of consciousness, will lie on the earth, discarded like a useless log!

At the end of the discourse Thera Tissa attained arahatship together with Analytical Insight, and soon passed away.

နန္ဒဂေါပါလက ဝတ္ထု

၄၂။ ဒိသော ဒိသံ ယံ တံ ကယိရာ၊ ဝေရီ ဝါ ပန ဝေရိနံ၊  
မိစ္ဆာပဏိဟိတံ စိတ္တံ၊ ပါပိယော နံ တတော ကရေ။

### III. (8) Nandagopālaka Vatthu

Verse 42

42. Diso<sup>1</sup> disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ  
Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare.

42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.<sup>2</sup>

Verse 42

### III (8) The Story of Nanda, the Herdsman

While on a visit to a village in the kingdom of Kosala, the Buddha uttered Verse (42) of this book, with reference to Nanda, the herdsman.

Nanda was a herdsman who looked after the cows of Anāthapiṇḍika. Although only a herdsman, he had some means of his own. Occasionally, he would go to the house of Anāthapiṇḍika and there he sometimes, met the Buddha and listened to his discourses. Nanda requested the Buddha to pay a visit to his house. But the Buddha did not go to Nanda's house immediately, saying that it was not yet time.

After some time, while travelling with his followers, the Buddha went off his route to visit Nanda, knowing that the time was ripe for Nanda to receive his teaching properly.

1. diso: lit., an enemy; a thief in this context. (The Commentary)

2. According to the Commentary, the mind, wrongly set on the ten-fold evil path, will cause ruin and destruction not only in this life, but also, even in a hundred thousand future existences in Apāya.

Nanda respectfully received the Buddha and his followers; he served them milk and milk products and other choice food for seven days. On the last day, after hearing the discourse given by the Buddha, Nanda attained Sotāpatti Fruition. As the Buddha was leaving that day, Nanda carrying the bowl of the Buddha, followed him for some distance, paid obeisance and turned back to go home.

At that instant, a hunter who was an old enemy of Nanda, shot him down. The bhikkhus, who were following the Buddha, saw Nanda lying dead. They reported the matter to the Buddha, saying, "Venerable Sir, because you came here, Nanda who made great offerings to you and accompanied you on your return was killed as he was turning back to go home". To them, the Buddha replied, "Bhikkhus, whether I came here or not, there was no escape from death for him, as a wrongly directed mind can do oneself much greater harm than an enemy or a thief can".

Then the Buddha spoke in verse as follows:

42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.

သောရေယျတ္ထေရ ဝတ္ထု  
၄၃။ န တံ မာတာ ပိတာ ကယိရာ၊ အညေ ဝါပိ စ ဉာတကာ၊  
သမ္မာပဏိဟိတံ စိတ္တံ၊ သေယျသော နံ တတော ကရေ။

### III. (9) Soreyyatthera Vatthu

Verse 43

43. Na taṃ mātā pitā kayirā, aññe vāpi ca ñātakā  
Sammāpaṇihitaṃ cittaṃ, seyyaso<sup>1</sup> naṃ tato kare.

43. Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.

Verse 43

### III (9) The Story of Soreyya

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1. seyyaso: still better; here it means much better service; because it (the rightly-directed mind) can lead one to the well-being of a man and of a deva and even to the realization of Nibbāna.



While residing at the Jetavana monastery, the Buddha uttered Verse (43) of this book, with reference to Soreyya, the son of a rich man of Soreyya city.

On one occasion, Soreyya accompanied by a friend and some attendants was going out in a luxurious carriage for a bath. At that moment, Thera Mahākaccāyana was adjusting his robes outside the city, as he was going into the city of Soreyya for alms-food. The youth Soreyya, seeing the golden complexion of the therā, thought, "How I wish the therā were my wife, or else that the complexion of my wife were like that of his". As the wish arose in him, his sex changed and he became a woman. Very much ashamed, he got down from the carriage and ran away, taking the road to Taxila. His companions missing him, looked for him, but could not find him.

Soreyya, now a woman, offered her signet ring to some people going to Taxila, to allow her to go along with them in their carriage. On arrival at Taxila, her companions told a young rich man of Taxila about the lady who came along with them. The young rich man, finding her to be very beautiful and of a suitable age for him, married her. As a result of this marriage two sons were born; there were also two sons from the previous marriage of Soreyya as a man.

One day, a rich man's son from the city of Soreyya came to Taxila with five hundred carts. Lady-Soreyya recognizing him to be an old friend sent for him. The man from Soreyya city was surprised that he was invited, because he did not know the lady who invited him. He told the lady-Soreyya that he did not know her, and asked her whether she knew him. She answered that she knew him and also enquired after the health of her family and other people in Soreyya city. The man from Soreyya city next told her about the rich man's son who disappeared mysteriously while going out for a bath. Then the lady-Soreyya revealed her identity and related all that had happened, about the wrongful thoughts with regard to Thera Mahākaccāyana, about the change of sex, and her marriage to the young rich man of Taxila. The man from the city of Soreyya then advised the lady-Soreyya to ask pardon of the therā. Thera Mahākaccāyana was accordingly invited to the home of Soreyya and alms-food was offered to him. After the meal, the lady-Soreyya was brought to the presence of the therā, and the man from Soreyya told the therā that the lady was at one time the son of a rich man from Soreyya city. He then explained to the therā how Soreyya was turned into a female on account of his wrongful thoughts towards the respected therā. Lady-Soreyya then respectfully asked pardon of Thera Mahākaccāyana. The therā then said, "Get up, I forgive you". As soon as these

words were spoken, the woman was changed back to a man. Soreyya then pondered how within a single existence and with a single body he had undergone change of sex and how sons were born to him, etc. And feeling very weary and repulsive of all these things, he decided to leave the household life and joined the Order under the therā.

After that, he was often asked, "Whom do you love more, the two sons you had as a man or the other two you had as a wife?" To them he would answer that his love for those born of the womb was greater. This question was put to him so often, he felt very much annoyed and ashamed. So he stayed by himself and, with diligence, contemplated the decay and dissolution of the body. He soon attained arahatship together with the Analytical Insight. When the old question was next put to him he replied that he had no affection for any one in particular. Other bhikkhus hearing him thought he must be telling a lie. When reported about Soreyya giving a different answer, the Buddha said, "My son is not telling lies, he is speaking the truth. His answer now is different because he has now realized arahatship and so has no more affection for anyone in particular. By his well-directed mind my son has brought about in himself a well-being which neither the father nor the mother can bestow on him".

Then the Buddha spoke in verse as follows:

43. Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.

At the end of the discourse many attained Sotāpatti Fruition.

စိတ္တဝဂ္ဂေါ တတိယော နိဋ္ဌိတော။

Cittavaggo tatiyo nitthito.

End of Chapter Three: The Mind.

Chapter IV

၄။ ပုပ္ဖဝဂ္ဂ

4. Pupphavagga

Flowers (Pupphavagga)

ပထဝီကထာပသုတ ပဉ္စသတဘိက္ခု ဝတ္ထု၊

၄၄။ ကော ဣမံ ပထဝီံ ဝိစေဿတိ ၊ ယမလောကဉ္စ ဣမံ သဒေဝကံ၊

ကော ဓမ္မပဒံ သုဒေသိတံ၊ ကုသလော ပုပ္ဖမိဝ ပစေဿတိ ။

၄၅။ သေခေါ ပထဝီံ ဝိစေဿတိ၊ ယမလောကဉ္စ ဣမံ သဒေဝကံ၊

သေခေါ ဓမ္မပဒံ သုဒေသိတံ၊ ကုသလော ပုပ္ဖမိဝ ပစေဿတိ။

IV. (1) Pathavikathāpasuta Pañcasatabhikkhu Vatthu

Verses 44 and 45

44. Ko imaṃ pathaviṃ vicessati, yamalokañca imaṃ sadevakam

Ko dhammapadam sudesitam<sup>1</sup>, kusalo pupphamiva pacessati.

45. Sekho<sup>2</sup> pathaviṃ vicessati, yamalokañca imaṃ sadevakam

Sekho dhammapadam sudesitam, kusalo pupphamiva pacessati.

44. Who shall examine this earth (i.e., this body), the world of Yama (i.e., the four apāyas) and the world of man together with the world of devas? Who shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers?

45. The Ariya Sekha shall examine this earth (i.e., the body) the world of Yama (i.e., the four apāyas) and the world of man together with the world of devas. The Ariya Sekha shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers.

Verses 44 and 45

IV (1) The Story of Five Hundred Bhikkhus

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1. dhammapadam sudesitam: the well-taught Path of Virtue; here it means the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma).

2. sekho / sekhapuggala: one who is practising the Dhamma, and has entered the Path, but has not yet become an arahat. The term is applied to the first seven ariyapuggalas, the eight or arahat being asekha.

While residing at the Jetavana monastery, the Buddha uttered Verses (44) and (45) of this book, with reference to five hundred bhikkhus.

Five hundred bhikkhus, after accompanying the Buddha to a village, returned to the Jetavana monastery. In the evening, while the bhikkhus were talking about the trip, especially the condition of the land, whether it was level or hilly, or whether the soil was clayey or sandy, red or black, etc., the Buddha came to them. Knowing the subject of their talk, he said to them, "Bhikkhus, the earth you are talking about is external to the body; it is better, indeed, to examine your own body and make preparations (for meditation practice)".

Then the Buddha spoke in verse as follows:

44. Who shall examine this earth (i.e., this body), the world of Yama (i.e., the four Apāyas) and the world of man together with the world of devas? Who shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers?
45. The Ariya Sekha<sup>1</sup> shall examine this earth (i.e., the body) the world of Yama (i.e., the four Apāyas) and the world of man together with the world of devas. The Ariya Sekha shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers.

At the end of the discourse those five hundred bhikkhus attained arahatship.

မရီစိကမ္မဋ္ဌာနိကတ္ထေရ ဝတ္ထု၊  
၄၆။ ဇေယျပမံ ကာယမိမံ ဝိဒိတွာ၊ မရီစိဓမ္မံ အဘိသမ္ဗုဓာနော၊  
ဆေတွာန မာရဿ ပပ္ဖကာနိ၊ အဒဿနံ မစ္စုရာဇဿ ဂစ္ဆေ။

#### IV. (2) Marīcikammatthānikatthera Vatthu

Verse 46

46. Phenūpamaṃ<sup>2</sup> kāyamimaṃ veditvā, marīcidhammaṃ<sup>3</sup> abhisambudhāno

- 
1. Sekha/ Ariya Sekha: one who practises the Dhamma and has entered the Path, but has not yet become an arahat.
  2. phenūpamaṃ: like froth; it means that this body is perishable and impermanent like froth.
  3. marīcidhammaṃ: lit., mirage + nature; nature of a mirage i.e., insubstantial like a mirage.

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

Chetvāna mārassa papupphakāni<sup>1</sup>, adassanaṃ maccurājassa gacche<sup>2</sup>.

46. One who knows that this body is impermanent like froth, and comprehends that it is insubstantial as a mirage, will cut the flowers of Māra (i.e., the three kinds of vaṭṭa or rounds), and pass out of sight of the King of Death.

#### Verse 46

#### IV (2) The Story of the Bhikkhu who Contemplates The Body as a Mirage

While residing at the Jetavana monastery, the Buddha uttered Verse (46) of this book, with reference to a certain bhikkhu.

On one occasion, a certain bhikkhu, after taking a subject of meditation from the Buddha, went to the forest. Although he tried he made little progress in his meditation; so he decided to go back to the Buddha for further instruction. On his way back he saw a mirage, which, after all, was only an illusive appearance of a sheet of water. At that instant, he came to realize that the body also was insubstantial like a mirage. Thus keeping his mind on the insubstantiality of the body he came to the bank of the river Aciravatī. While sitting under a tree close to the river, seeing big froths breaking up, he realized the impermanent nature of the body.

Soon, the Buddha appeared in his vision and said to him, "My son, just as you have realized, this body is impermanent like froth and insubstantial like a mirage".

Then the Buddha spoke in verse as follows:

46. One who knows that this body is impermanent like froth, and comprehends that it is insubstantial like a mirage will cut the flowers of Māra (i.e., the three kinds of vaṭṭa or rounds), and pass out of sight of the King of Death.

At the end of the discourse the bhikkhu attained arahatship.

- 
1. mārassa papupphakāni: flowers or flower-tipped arrows of Māra. Those flowers or arrows of Māra represent the tivattāṃ or the three kinds of vaṭṭāṃ (rounds), viz., kileśavattāṃ (the round of moral defilements), kammavattāṃ (the round of volitional action) and vipākavattāṃ (the round of resultant effects). According to the Commentary, this chain or round is broken when cut by the sword of ariya magga ñāṇa.
  2. adassanaṃ maccurājassa gacche: In this context, out of sight of the Kind of Death means the realization of Nibbāna.

ဝိဇ္ဇုဇ္ဈာ ဝတ္ထု

၄၇။ ပုပ္ဖိနိ ဟေဝ ပစိနန္တိ၊ ဗျာသတ္တမနသံ နရံ၊  
သုတ္တံ ဂိမံ မဟောယောဝ၊ မစ္စူ အာဒိယ ဂစ္ဆတိ။

#### IV. (3) Viṭaṭūbha Vatthu

Verse 47

47. Pupphāni heva pacinantam, byāsattamanasam naram  
Suttam gāmam mahoghova, maccu ādāya gacchati.

47. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures is carried away by Death, just as a great flood sweeps away a sleeping village.

Verse 47

#### IV (3) The Story of Viṭaṭūbha

While residing at the Jetavana monastery, the Buddha uttered Verse (47) of this book, with reference to Viṭaṭūbha, son of King Pasenadi of Kosala.

King Pasenadi of Kosala, wishing to marry into the clan of the Sakyan, sent some emissaries to Kapilavatthu with a request for the hand of one of the Sakyan princesses. Not wishing to offend King Pasenadi, the Sakyan princes replied that they would comply with his request, but instead of a Sakyan princess they sent a very beautiful girl born of King Mahānāma and a slave woman. King Pasenadi made that girl one of his chief queens and subsequently she gave birth to a son. This son was named Viṭaṭūbha. When the prince was sixteen years old, he was sent on a visit to king Mahānāma and Sakyan princes. There he was received with some hospitality but all the Sakyan princes who were younger than Viṭaṭūbha had been sent away to a village, so that they would not have to pay respect to Viṭaṭūbha. After staying a few days in Kapilavatthu, Viṭaṭūbha and his company left for home. Soon after they left, a slave girl was washing with milk the place where Viṭaṭūbha had sat; she was also cursing him, shouting, "This is the place where that son of a slave woman had sat,.....". At that moment, a member of Viṭaṭūbha's entourage returned to fetch something which he had left at the place and heard what the slave girl said. The slave girl also told him that Viṭaṭūbha's mother, Vāsabhakhattiyā, was the daughter of a slave girl belonging to Mahānāma.

When Viṭaṭūbha was told about the above incident, he became wild with rage and declared that one day he would wipe out the whole clan of the Sakyans. True to his word, when Viṭaṭūbha became king, he marched on the Sakyan clan and massacred them all, with the exception of a few who were with Mahānāma and some others. On their way home, Viṭaṭūbha and his army encamped on the sandbank in the river Aciravatī. As heavy rain fell in the upper parts of the country on that very night, the river swelled and rushed down with great force carrying away Viṭaṭūbha and his army into the ocean.

On hearing about these two tragic incidents, the Buddha explained to the bhikkhus that his relatives, the Sakyan princes, had in one of their previous existences, put poison into the river killing the fishes. It was as a result of that particular action that the Sakyan princes had to die en masse. Then, referring to the incident about Viṭaṭūbha and his army, the Buddha said, "As a great flood sweeps away all the villagers in a sleeping village, so also, Death carries away all the creatures hankering after sensual pleasures".

Then the Buddha spoke in verse as follows:

47. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures is carried away by Death, just as a great flood sweeps away a sleeping village.

ပတိပုဇ္ဈိကကုမာရိ ဝတ္ထု

၄၈။ ပုပ္ဖိနိ ဟောဝ ပစိနန္တံ၊ ဗျာသတ္တမနသံ နရံ၊  
အတိတ္တဉ္ဇေဝ ကာမေသု၊ အန္တကော ကုရုတေ ဝသံ။

#### IV. (4) Patipūjjikakumāri Vatthu

Verse 48

48. Pupphāni heva pacinantam, byāsattamanasam naram  
Atittaññeva kāmesu, antako kurute vasam.

48. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures and is insatiate in them is overpowered by Death.

Verse 48

#### IV (4) The Story of Patipūjjika Kumārī

While residing at the Jetavana monastery, the Buddha uttered Verse (48) of this book, with reference to Patipūjjika Kumārī.

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

Patipūjika Kumārī was a lady from Sāvatti. She married at the age of sixteen and had four sons. She was a virtuous as well as a generous lady, who loved to make offerings of food and other requisites to the bhikkhus. She would often go to the monastery and clean up the premises, fill the pots and jars with water and perform other services. Patipūjikā also possessed Jātissara Knowledge through which she remembered that in her previous existence she was one of the numerous wives of Mālabhārī, in the deva world of Tāvatisa. She also remembered that she had passed away from there when all of them were out in the garden enjoying themselves, plucking and picking flowers. So, every time she made offerings to the bhikkhus or performed any other meritorious act, she would pray that she might be reborn in the Tāvatisa realm as a wife of Mālabhārī, her previous husband.

One day, Patipūjikā fell ill and passed away that same evening. As she had so ardently wished, she was reborn in Tāvatisa deva world as a wife of Mālabhārī. As one hundred years in the human world is equivalent to just one day in Tāvatisa world, Mālabhārī and his other wives were still in the garden enjoying themselves and Patipūjikā was barely missed by them. So, when she rejoined them, Mālabhārī asked her where she had been the whole morning. She then told him about her passing away from Tāvatisa, her rebirth in the human world, her marriage to a man and also about how she had given birth to four sons, her passing away from there and finally her return to Tāvatisa.

When the bhikkhus learned about the death of Patipūjikā, they were stricken with grief. They went to the Buddha and reported that Patipūjikā, who was offering alms-food to them early in the morning, had passed away in the evening. To them the Buddha replied that the life of beings was very brief; and that before they could hardly be satiated in their sensual pleasures, they were overpowered by Death.

Then the Buddha spoke in verse as follows:

48. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures and is insatiate in them is overpowered by Death.

မစ္ဆရိယကောသိယသေဋ္ဌိ ဝတ္ထု

၄၉။ ယထာပိ ဘမရော ပုပ္ဖံ၊ ဝဏ္ဏဂန္ဓမဟေဌယံ၊  
ပလေတိ ရသမာဒါယ၊ ဇဝံ ဂါမေ မုနီ စရေ။

IV. (5) Macchariyakosiyasetti Vatthu

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455



Verse 49

49. Yathāpi bhamaro puppham, vaṇṇagandhamahethayaṃ  
Paleti rasamādāya, evaṃ gāme munī care.

49. As the bee collects nectar and flies away without damaging the flower or its colour or its scent, so also, let the bhikkhu dwell and act in the village (without affecting the faith and generosity or the wealth of the villagers).

Verse 49

#### IV (5) The Story of Kosiya, the Miserly Rich Man

While residing at the Jetavana monastery, the Buddha uttered Verse (49) of this book, with reference to the Chief Disciple Mahā Moggallāna and the miserly rich man, Kosiya.

In the village of Sakkāra, near Rājagaha, there lived a miserly rich man by the name of Kosiya, who was very reluctant to give away even the tiniest part of anything belonging to him. One day, to avoid sharing with others, the rich man and his wife were making some pancakes in the uppermost storey of their house, where no one would see them.

Early in the morning, on that day, the Buddha through his supernormal power, saw the rich man and his wife in his vision, and knew that both of them would soon attain Sotāpatti Fruition. So he sent his Chief Disciple Mahā Moggallāna to the house of the rich man, with instructions to bring the couple to the Jetavana monastery in time for the midday meal. The Chief Disciple, by supernormal power, reached Kosiya's house in an instant and stood at the window. The rich man saw him and asked him to leave; the Venerable Mahā Moggallāna just stood there without saying anything. In the end, Kosiya said to his wife, "Make a very small pancake and give it to the bhikkhu". So she took just a little amount of dough and put it in the pan, and the cake filled up the whole pan. Kosiya thought his wife must have put in too much, so he took just a pinch of dough and put it into the pan; his pancake also swelled into a big one. It so happened that however little dough they might put in, they were unable to make small pancakes. At last, Kosiya asked his wife to offer one from the basket to the bhikkhu. When she tried to take out one from the basket it would not come off because all the pancakes were sticking together and could not be separated. By this time Kosiya had lost all appetite for pancakes and offered the whole basket of pancakes to Mahā Moggallāna. The Chief Disciple then delivered a discourse on charity to the rich man and his wife. He also told

the couple about how the Buddha was waiting with five hundred bhikkhus at the Jetavana monastery in Sāvattthi, forty-five yojanas away from Rājagaha. Mahā Moggallāna, by his supernormal power, then took both Kosiya and his wife together with their basket of pancakes, to the presence of the Buddha. There, they offered the pancakes to the Buddha and the five hundred bhikkhus. At the end of the meal, the Buddha delivered a discourse on charity, and both Kosiya and his wife attained Sotāpatti Fruition.

Next evening, while the bhikkhus were talking in praise of Mahā Moggallāna, the Buddha came to them and said, “Bhikkhus, you should also dwell and act in the village like Mahā Moggallāna, receiving the offerings of the villagers without affecting their faith and generosity, or their wealth”.

Then the Buddha spoke in verse as follows:

49. As the bee collects nectar and flies away without damaging the flower or its colour or its scent, so also, let the bhikkhu dwell and act in the village (without affecting the faith and generosity or the wealth of the villagers).

ပါဝေယျကာဇိဝက ဝတ္ထု

၅၀။ န ပရေသံ ဝိလောမာနိ၊ န ပရေသံ ကတာကတံ၊  
အတ္တနောဝ အဝေက္ခေယျ။ ကတာနိ အကတာနိ စ။

IV. (6) Pāveyyakājīvaka Vatthu

Verse 50

50. Na paresaṃ vilomāni, na paresaṃ katākataṃ  
Attanova avekkheyya, katāni akatāni ca.

50. One should not consider the faults of others, nor their doing or not doing good or bad deeds. One should only consider whether one has done or not done good or bad deeds.

Verse 50

IV (6) The Story of the Ascetic Pāveyya

While residing at the Jetavana monastery, the Buddha uttered Verse (50) of this book, with reference to the ascetic Pāveyya and a rich lady.

A rich lady of Sāvattthi had adopted Pāveyya, an ascetic, as a son and was looking after his needs. When she heard her neighbours talking praise of the Buddha, she wished very much to invite him to her house to offer him alms-food. So, the Buddha was invited and choice food was offered. As the Buddha was expressing appreciation (anumodanā), Pāveyya, who was in the next room, fumed with rage. He blamed and cursed the lady for venerating the Buddha. The lady heard him cursing and shouting and felt so ashamed that she could not concentrate on what the Buddha was saying. The Buddha told her not to be concerned about those curses and threats, but to concentrate only on her own good and bad deeds.

Then the Buddha spoke in verse as follows:

50. One should not consider the faults of others, nor their doing or not doing good or bad deeds. One should consider only whether one has done or not done good or bad deeds.

At the end of the discourse the rich lady attained Sotāpatti Fruition.

ဆတ္တပါဏိ ဥပါသက ဝတ္ထု

၅၁။ ယထာပိ ရုစိရံ ပုပ္ဖံ၊ ဝဏ္ဏဝန္တံ အဂန္ဓကံ၊  
ဧဝံ သုဘာသိတာ ဝါ၊ အဖလာ ဟောတိ အကုဗ္ဗတော။

၅၂။ ယထာပိ ရုစိရံ ပုပ္ဖံ၊ ဝဏ္ဏဝန္တံ သုဂန္ဓကံ၊  
ဧဝံ သုဘာသိတာ ဝါ၊ သဖလာ ဟောတိ ကုဗ္ဗတော။

#### IV. (7) Chattapāṇi upāsaka Vatthu

Verses 51 and 52

51. Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ agandhakaṃ  
Evaṃ subhāsītā vācā, aphalā hoti akubbato.

52. Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ sugandhakaṃ  
Evaṃ subhāsītā vācā, saphalā hoti kubbato.

51. Just as a beautiful flower, lacking in scent, cannot give the wearer the benefit of its scent, so also, the well-preached words of the Buddha cannot benefit one who does not practise the Dhamma.

52. Just as a flower, beautiful as well as fragrant, will give the wearer the benefit of its scent, so also, the well-preached words of the Buddha will benefit one who practises the Dhamma.

#### Verses 51 and 52

#### IV (7) The Story of Chattapāṇi, a Lay Disciple

While residing at the Jetavana monastery, the Buddha uttered Verses (51) and (52) of this book, with reference to the lay disciple Chattapāṇi and the two queens of King Pasenadi of Kosala.

A lay disciple named Chattapāṇi who was an anāgāmi<sup>1</sup> lived in Sāvatti. On one occasion, Chattapāṇi was with the Buddha at the Jetavana monastery, respectfully and attentively listening to a religious discourse, when King Pasenadi also came to the Buddha. Chattapāṇi did not stand up because he thought that by standing up, it might mean that he was paying respect to the king, but not paying due respect to the Buddha. The king took that as an insult and was very much offended. The Buddha knew exactly how the king was feeling; so he spoke in praise of Chattapāṇi, who was well-versed in the Dhamma and had also attained the Anāgāmi Fruition. On hearing this, the king was impressed and favourably inclined towards Chattapāṇi.

When the king next met Chattapāṇi he said "You are so learned; could you please come to the palace and give lessons on the Dhamma to my two queens?" Chattapāṇi declined but he suggested that the king should request the Buddha to assign a bhikkhu for this purpose. So, the king approached the Buddha in connection with this, and the Buddha directed the Venerable Ānanda to go regularly to the palace and teach the Dhamma to queen Mallikā and Vāsabhakhattiyā. After some time, the Buddha asked the Venerable Ānanda about the progress of the two queens. The Venerable Ānanda answered that although Mallikā was learning the Dhamma seriously, Vāsabhakhattiyā was not paying proper attention. On hearing this the Buddha said that the Dhamma could be of benefit only to those who learn it seriously with due respect and proper attention and then practise diligently what was taught.

Then the Buddha spoke in verse as follows:

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1. anāgāmi: one who has attained the third Magga.

51. Just as a beautiful flower, lacking in scent, cannot give the wearer the benefit of its scent, so also, the well-preached words of the Buddha cannot benefit one who does not practise the Dhamma.

52. Just as a flower, beautiful as well as fragrant, will give the wearer the benefit of its scent, so also, the well-preached words of the Buddha will benefit one who practises the Dhamma.

ဝိသာခါ ဝတ္ထု

၅၃။ ယထာပိ ပုပ္ဖရာသိမှာ၊ ကယိရာ မာလာဂုဏေ ဗဟူ၊

ဧဝံ ဇာတေန မစ္ဆေန၊ ကတ္တဗ္ဗံ ကုသလံ ဗဟုံ။

#### IV. (8) Visākhā Vatthu

Verse 53

53. Yathāpi puppharāsimhā, kayirā mālāguṇe bahū

Evam jātena maccena, kattabbaṃ kusalaṃ bahum<sup>1</sup>.

53. As from a collection of flowers many a garland can be made by an expert florist, so also, much good can be done (with wealth, out of faith and generosity) by one subject to birth and death.

Verse 53

#### IV (8) The Story of Visākhā

While residing at the Pubbārāma monastery in Sāvatthi, the Buddha uttered Verse (53) of this book, with reference to Visākhā, the famous donor of the Pubbārāma monastery.

Visākhā was the daughter of a rich man of Bhaddiya, named Danañcaya, and his wife Sumanadevī, and the granddaughter of Meṇḍaka one of the five extremely wealthy men of King Bimbisāra's dominions. When Visākhā was seven years old, the Buddha came on a tour to Bhaddiya. On that occasion, the rich man Meṇḍaka took Visākhā and her five hundred companions with him to pay homage to the Buddha. After hearing the discourse

1. kattabbaṃ kusalaṃ bahum: much good may be done. According to the Commentary, it means many deeds of merit should be done with wealth, out of faith and generosity.

given by the Buddha, Visākhā, her grandfather and all her five hundred companions attained Sotāpatti Fruition.

When Visākhā came of age, she married Puṇṇavaḍḍhana, son of Migāra, a fairly rich man from Sāvatthi. One day, while Migāra was having his meal, a bhikkhu stopped for alms at his house; but Migāra completely ignored the bhikkhu. Visākhā, seeing this, said to the bhikkhu, "I am sorry, your reverence, my father-in-law only eats left-overs". On hearing this, Migāra flew into a rage and told her to leave his house. But Visākhā said she was not going away, and that she would send for the eight elderly rich men who were sent by her father to accompany her and to advise her. It was for them to decide whether she was guilty or not. When the elders came, Migāra said to them, "While I was having my rice-with-milk in a golden bowl, Visākhā said that I was taking only dirt and filth. For this offence, I'm sending her away". Thereupon, Visākhā explained as follows: "When I saw my father-in-law completely ignoring the bhikkhu standing for alms-food, I thought to myself that my father-in-law was not doing any meritorious deed in this existence, he was only eating the fruits of his past good deeds. So, I said, 'My father-in-law only eats left-overs'. Now Sirs, what do you think, am I guilty?" The elders decided that Visākhā was not guilty. Visākhā then said that she was one who had absolute and unshakable faith in the Teaching of the Buddha and so could not stay where the bhikkhus were not welcome; and also, that if she was not given permission to invite the bhikkhus to the house to offer alms-food and make other offerings, she would leave the house. So permission was granted her to invite the Buddha and his bhikkhus to the house.

The next day, the Buddha and his disciples were invited to the house of Visākhā. When alms-food was about to be offered, she sent word to her father-in-law to join her in offering food; but he did not come. When the meal was over, again she sent a message, this time requesting her father-in-law to join her in hearing the discourse that would soon be given by the Buddha. Her father-in-law felt that he should not refuse for a second time. But his ascetic teachers, the Nigaṇṭhas, would not let him go; however, they conceded that he could listen from behind a curtain. After hearing the Buddha's discourse Migāra attained Sotāpatti Fruition. He felt very thankful to the Buddha and also to his daughter-in-law. Being so thankful, he declared that henceforth Visākhā would be like a mother to him, and Visākhā came to be known as Migāramātā.

Visākhā gave birth to ten sons and ten daughters, and ten sons and ten daughters each were born to every one of her children and grand-children. Visākhā possessed an

immensely valuable gem-encrusted cloak given by her father as a wedding present. One day, Visākhā went to the Jetavana monastery with her entourage. On arrival at the monastery, she found that her bejewelled cloak was too heavy. So, she took it off, wrapped it up in her shawl, and gave it to the maid to hold it and take care of it. The maid absent-mindedly left it at the monastery. It was the custom for the Venerable Ānanda to look after the things left by any one of the lay disciples. Visākhā sent the maid back to the monastery saying, "Go and look for the bejewelled cloak, but if the Venerable Ānanda had already found it and kept it in a place do not bring it back; I donate the bejewelled cloak to the Venerable Ānanda". But the Venerable Ānanda did not accept her donation. So Visākhā decided to sell the bejewelled cloak and donate the sale proceeds. But there was no one who could afford to buy that bejewelled cloak. So Visākhā bought it back for nine crores and one lakh. With this money, she built a monastery on the eastern side of the city; this monastery came to be known as Pubbārāma.

After the libation ceremony she called all her family to her and on that night she told them that all her wishes had been fulfilled and that she had nothing more to desire. Then reciting five verses of exultation she went round and round the monastery. Some bhikkhus hearing her, thought she was singing and reported to the Buddha that Visākhā was not like before, and that she was going round and round the monastery, singing. "Could it be that she had gone off her head?" they asked the Buddha. To this question, the Buddha replied, "Today, Visākhā had all her wishes of the past and present existences fulfilled and on account of that sense of achievement, she was feeling elated and contented; Visākhā was just reciting some verses of exultation; she certainly had not gone off her head. Visākhā throughout her previous existences, had always been a generous donor and an ardent promoter of the Doctrine of successive Buddhas. She was most strongly inclined to do good deeds and had done much good in her previous existences, just as an expert florist makes many garlands from a collection of flowers.

Then the Buddha spoke in verse as follows:

53. As from a collection of flowers many a garland can be made by an expert florist, so also, much good can be done (with wealth, out of faith and generosity) by one subject to birth and death.

အာနန္ဒတ္ထေရပညာ ဝတ္ထု၊

၅၄။ န ပုပ္ဖဂန္ဓော ပဋိဝါတမေတိ၊ န စန္ဒနံ တဂရမလ္လိကာ၊

သတဉ္စ ဂန္ဓော ပဋိဝါတမေတိ၊ သဗ္ဗာ ဒိသာ သပ္ပုရိသော ပဝါယတိ။

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

၅၅။ စန္ဒနံ တဂရံ ဝါပိ၊ ဥပ္ပလံ အထ ဝသိကီ၊  
ဧတေသံ ဂန္ဓဇာတာနံ၊ သီလဂန္ဓော အနတ္တဇော။

IV. (9) Ānandattherapañhā Vatthu

Verses 54 and 55

54. Na pupphagandho paṭivātameti, na candanaṃ tagaramallikā  
Satañca gandho paṭivātameti, sabbā disā sappuriso<sup>1</sup> pavāyati.

55. Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikā  
Etesaṃ gandhajātānaṃ, sīlagandho anuttaro.

54. The scent of flowers cannot go against the wind; nor the scent of sandalwood, nor of rhododendron (tagara), nor of jasmine (mallikā<sup>2</sup>); only the reputation of good people can go against the wind. The reputation of the virtuous ones (sappurisa) is wafted abroad in all directions.

55. There are the scents of sandalwood, rhododendron, lotus and jasmine (vassikā<sup>3</sup>); but the scent of virtue surpasses all scents.

Verses 54 and 55

IV (9) The Story of the Question Raised by the Venerable Ānanda

While residing at the Jetavana monastery, the Buddha uttered Verses (54) and (55) of this book, with reference to a question raised by the Venerable Ānanda.

While the Venerable Ānanda was sitting by himself one evening, the problem relating to scents and perfumes came to his mind and he pondered: "The scent of wood, the scent of flowers, and the scent of roots all spread with the current of wind but not against it. Is there no scent which would spread with the current of wind as well as against it? Is there no scent which would pervade every part of the world?" Without answering the question himself, the Venerable Ānanda approached the Buddha and solicited an answer from him. The Buddha said, "Ānanda, supposing, there is one who takes refuge in the Three Gems (the Buddha, the Dhamma, the Saṃgha), who observes the five moral

1. sappuriso/sappurisa: good and pious people; virtuous persons. The virtuous are the Noble Ones (the ariyas) and the virtuous worldlings (kalyāṇa puthujjana).

2. mallikā: Arabian jasmine.

3. vassikā: Spanish jasmine.



precepts, who is generous and not avaricious; such a man is truly virtuous and truly worthy of praise. The reputation of that virtuous one would spread far and wide, and bhikkhus, brahmins and laymen all alike would speak in praise of him, wherever he lives.

Then the Buddha spoke in verse as follows:

54. The scent of flowers cannot go against the wind; nor the scent of sandalwood, nor of rhododendron, nor of jasmine (mallikā); only the reputation of good people can go against the wind. The reputation of the virtuous ones (sappurisa) is wafted abroad in all directions.

55. There are the scents of sandalwood, rhododendron, lotus and jasmine (vassikā); but the scent of virtue surpasses all scents.

မဟာကဿပတ္ထေရ ပိဏ္ဍပါတဒိန္န ဝတ္ထု၊  
၅၆။ အပ္ပမတ္တော အယံ ဂန္ဓော၊ ယာယံ တဂရစန္ဒနီ၊  
ယော စ သီလဝတံ ဂန္ဓော၊ ဝါတိ ဒေဝေသု ဥတ္တမော။

#### IV. (10) Mahākassapaṭṭhara Piṇḍpātadinna Vatthu

Verse 56

56. Appamatto yaṃ gandho, yāyaṃ tagaracandani  
Yo ca sīlavataṃ gandho, vāti devesu uttamo.

56. The scents of rhododendron and of sandalwood are very faint; but the scent (reputation) of the virtuous is the strongest; it spreads even to the abodes of the devas.

Verse 56

#### IV (10) The Story of Thera Mahākassapa

While residing at the Veluvana monastery in Rājagaha, the Buddha uttered Verse (56) of this book, with reference to Thera Mahākassapa.

Arising from nirodhasamāpatti<sup>1</sup> Thera Mahākassapa entered a poor section of the city of Rājagaha for alms-food. His intention was to give a poor man an opportunity of

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1. Nirodhasamāpatti: sustained deep mental absorption following the attainment of nirodha, i.e., temporary cessation of four mental khandhas.

gaining great merit as a result of offering alms-food to one who had just come out of nirodhasamāpatti. Sakka, king of the devas, wishing to take the opportunity of offering alms-food to Thera Mahā kassapa, assumed the form of a poor old weaver and came to Rājagaha with his wife Sujāta in the form of an old woman. Thera Mahākassapa stood at their door; the poor old weaver took the bowl from the thera and filled up the bowl with rice and curry, and the delicious smell of the curry spread throughout the city. Then it occurred to the thera that this person must be no ordinary human being, and he came to realize that this must be Sakka himself. Sakka admitted the fact and claimed that he too was poor because he had had no opportunity of offering anything to anyone during the time of the Buddhas. So saying, Sakka and his wife Sujāta left the thera paying due respect to him.

The Buddha, from his monastery, saw Sakka and Sujāta leaving and told the bhikkhus about Sakka offering alms-food to Thera Mahākassapa. The bhikkhus wondered how Sakka knew that Thera Mahākassapa had just come out of nirodhasamāpatti, and that it was the right and auspicious time for him to make offerings to the thera. This question was put up to the Buddha, and the Buddha answered, "Bhikkhus, the reputation of a virtuous one as my son, Thera Mahākassapa, spreads far and wide; it reaches even the deva world. On account of his good reputation, Sakka himself has come to offer alms-food to him".

Then the Buddha spoke in verse as follows:

56. The scents of rhododendron and of sandalwood are very faint; but the scent (reputation) of the virtuous is the strongest; it spreads even to the abodes of the devas.

ဂေါဓိကတ္ထေရပရိနိဗ္ဗာန ဝတ္ထု၊  
၅၇။ တေသံ သမ္ပန္နသီလာနံ၊ အပ္ပမာဒဝိဟာရိနံ၊  
သမ္ပဒညာ ဝိမုတ္တာနံ၊ မာရော မဂ္ဂံ န ဝိန္ဒတိ။

#### IV. (11) Godhikattheraparinibbāna Vatthu

Verse 57

57. Tesam sampannasīlanam, appamādavihārinam  
Sammadaññā vimuttānam, māro maggam na vindati.

57. Māra cannot find the path taken by those who are endowed with virtue, who live mindfully, and have been freed from moral defilements by Right Knowledge.<sup>1</sup>

Verse 57

IV (11) The Story of Thera Godhika

While residing at the Veluvana monastery, the Buddha uttered Verse (57) of this book, with reference to Thera Godhika.

Thera Godhika was, on one occasion, diligently practising Tranquillity and Insight Development, on a stone slab on the side of Isigili mountain in Magadha. When he had achieved one-pointedness of the mind (jhāna) he became very ill; that impaired the effectiveness of his practice. In spite of his sickness, he kept on striving hard; but every time he was making some progress he was overcome by sickness. He was thus inflicted for six times. Finally, he made up his mind to overcome all obstacles and attain arahatship even if he were to die. So, without relaxing he continued to practise diligently; in the end he decided to give up his life by cutting his throat; at the point of death he attained arahatship.

When Māra learned that Thera Godhika had died, he tried to find out where the therā was reborn but failed to find him. So, assuming the likeness of a young man, Māra approached the Buddha and enquired where Thera Godhika was. The Buddha replied to him, "It will be of no benefit to you to learn of the destination of Thera Godhika; for having been freed of moral defilements he became an arahat. One like you, Māra, for all your power will not be able to find out where such arahats go after death".

Then the Buddha spoke in verse as follows:

57. Māra cannot find the path taken by those who are endowed with virtue, who live mindfully, and have been freed from moral defilements by Right Knowledge.

ဂရဟဒိန္န ဝတ္ထု

၅၈။ ယထာ သင်္ကာရဌာနသ္မိံ ဥဇ္ဈိတသ္မိံ မဟာပဇေ၊  
ပဒုမံ တတ္ထ ဇာယေထ၊ သုဝိဂန္ဓံ မနောရမံ။

1. Arahats having eradicated moral defilements are no longer subject to rebirths; so Māra, for all his power, cannot find out where such arahats go after death. (The Commentary)

၅၉။ ဇဝံ သင်္ကာရဘူတေသု၊ အန္တဘူတေ ပုထုဇ္ဇနေ၊  
အတိရောစတိ ပညာယ၊ သမ္မာသမ္ဗုဒ္ဓသာဝကော။

IV. (12) Garahadinna Vatthu

Verses 58 and 59

58. Yathā saṅkāraṭhānasmim, ujjhitasmim mahāpathe  
Padumaṁ tattha jāyetha, sucigandhaṁ manoramaṁ.

59. Evaṁ saṅkārabhūtesu<sup>1</sup>, andhabhūte puthujjane<sup>2</sup>  
Atirocati paññāya, sammāsambuddhasāvako.

58,59. As a sweet smelling and beautiful lotus flower may grow upon a heap of rubbish thrown on the highway, so also, out of the rubbish heap of beings may appear a disciple of the Buddha, who with his wisdom shines forth far above the blind (ignorant) worldlings.

Verses 58 and 59

IV (12) The Story of Garahadinna

While residing at the Jetavana monastery, the Buddha uttered Verses (58) and (59) of this book, with reference to a rich man named Garahadinna and the miracle of the lotus flowers.

There were two friends name Sirigutta and Garahadinna in Sāvatthi. Sirigutta was a follower of the Buddha and Garahadinna was a follower of the Nigaṇṭhas, the ascetics who were hostile to the Buddhists. At the instance of the Nigaṇṭhas, Garahadinna often said to Sirigutta, "What benefit do you get by following the Buddha? Come, be a follower of my teachers". Having been told thus many times, Sirigutta said to Garahadinna, "Tell me, what do your teachers know?" To this, Garahadinna replied that his teachers knew everything; with their great power they knew the past, the present and the future and also the thoughts of others. So, Sirigutta invited the Nigaṇṭhas to his house for alms-food.

Sirigutta wanted to find out the truth about the Nigaṇṭhas, whether they really possessed the power of knowing other people's thoughts, etc. So he made a long, deep

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1. saṅkārabhūtesu: rubbish heap of beings.

2. andhabhūte puthujjane: blind worldlings. The worldlings are like the blind because they are lacking in knowledge.

trench and filled it up with excreta and filth. Seats were then placed precariously over the trench; and big empty pots were brought in and covered up with cloth and banana leaves to make them appear as if they were full of rice and curries. When the Nigaṇṭhas arrived, they were requested to enter one by one, to stand near their respective seats, and to sit down simultaneously. As all of them sat down, the flimsy strings broke and the Nigaṇṭhas fell into the filthy trench. Then Sirigutta taunted them, "Why don't you know the past, the present and the future? Why don't you know the thoughts of others?" All the Nigaṇṭhas then fled in terror.

Garahadinna naturally was furious with Sirigutta and refused to talk to him for two weeks. Then, he decided that he would have his revenge on Sirigutta. He pretended that he was no longer angry, and one day asked Sirigutta to invite, on his behalf, the Buddha and his five hundred disciples to partake of alms-food. So Sirigutta went to the Buddha and invited him to the house of Garahadinna. At the same time, he told the Buddha about what he had done to the Nigaṇṭhas, the teachers of Garahadinna. He also expressed his fear that this invitation might be a reprisal and so the invitation should be accepted only after due consideration.

The Buddha, with his supernormal power, knew that this would be the occasion for the two friends to attain Sotāpatti Fruition, and therefore accepted the invitation. Garahadinna made a trench, filled it with live coals and covered it with mats. He also kept some empty pots covered with cloth and banana leaves to make them appear as if filled with rice and curries. The next day, the Buddha came followed by five hundred bhikkhus in single file. When the Buddha stepped on the mat over the trench, the mat and live coals miraculously disappeared, and five hundred lotus flowers, each as large as a cart wheel, sprang up for the Buddha and his disciples to sit upon.

Seeing this miracle, Garahadinna was very much alarmed and he said rather incoherently to Sirigutta, "Help me, dear friend. Out of my desire for revenge, I have truly done a great wrong. My bad designs have had no effect at all on your Teacher. The pots in my kitchen are all empty. Please help me". Sirigutta then told Garahadinna to go and look at the pots. When Garahadinna found all the pots filled with food he was astounded and at the same time very much relieved and very happy. So the food was offered to the Buddha and his disciples. After the meal, the Buddha expressed his appreciation (anumodanā) of the meritorious act and then said, "Ignorant worldlings, lacking in knowledge, do not know the unique qualities of the Buddha, the Dhamma and the

Samgha and so they are like the blind; but the wise, having knowledge, are like people with sight”.

Then the Buddha spoke in verse as follows:

58,59. As a sweet smelling and beautiful lotus flower may grow upon a heap of rubbish thrown on the highway, so also, out of the rubbish heap of beings may appear a disciple of the Buddha, who with his wisdom shines forth far above the blind (ignorant) worldlings.

At the end of the discourse, both Garahadinna and Sirigutta attained Sotāpatti Fruition.

ပုပ္ဖဝဂ္ဂေါ စတုတ္ထော နိဋ္ဌိတော။  
Pupphavaggo catuttho niṭṭhito.  
End of Chapter Four: Flowers.

Chapter V

၅။ ဗာလဝဂ္ဂ

5. Bālavagga<sup>1</sup>

The Fool (Bālavagga)

အညတရပုရိသ ဝတ္ထု

၆၀။ ဒီယာ ဇာဂရတော ရတ္တိ၊ ဒီယံ သန္တဿ ဇောဇနံ၊  
ဒီယော ဗာလာနံ သံသာရော၊ သဒ္ဓမ္မံ အဝိဇာနတံ။

V. (1) Aññatarapurisa Vatthu

Verse 60

60. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ<sup>2</sup>  
Dīgho bālānaṃ saṃsāro, saddhammaṃ avijānataṃ.

60. Long is the night to one who is wakeful; long is (the journey of) one yojana to the traveller who is tired; long is saṃsāra (round of rebirths) to the fool who is ignorant of the true Dhamma (the Teaching of the Buddha).

Verse 60

V (1) The Story of a Certain Person

While residing at the Jetavana monastery, the Buddha uttered Verse (60) of this book, with reference to a certain young man and King Pasenadi of Kosala.

One day King Pasenadi, while going out in the city, happened to see a beautiful young woman standing at the window of her house and he instantly fell in love with her. So the king tried to find ways and means of getting her. Finding that she was a married woman, he sent for her husband and made him serve at the palace. Later, the husband was sent on an impossible errand by the king. The young man was to go to a place, a yojana (twelve miles) away from Sāvatthi, bring back some Kumuda lotus flowers and some red earth called 'aruṇavatī' from the land of the dragons (nāgas) and arrive back at Sāvatthi the same evening, in time for the king's bath. The king's intention was to kill the husband if he failed to arrive back in time, and to take the wife for himself.

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1. Bālavagga: Chapter or on the Fool.

Bāla is the opposite of paṇḍita; it means those who are ignorant, stupid and mentally dull. They cannot think or act right.

2. yojanaṃ/yojana: a measure of length, about twelve miles.

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

Hurriedly taking a food packet from his wife, the young man set out on his errand. On the way, he shared his food with a traveller. He also threw some rice into the water and said loudly, "O guardian spirits and dragons inhabiting this river!" King Pasenadi has commanded me to get some Kumuda lotus flowers and aruṇavatī red earth for him. I have today shared my food with a traveller; I have also fed the fish in the river; I now share with you the benefits of the good deeds I have done today. Please get the Kumuda lotus and aruṇavatī red earth for me". The king of the dragons, hearing him, took the appearance of an old man and brought the lotus and the red earth.

On that evening, King Pasenadi, fearing that the young husband might arrive back in time, had the city gates closed early. The young man, finding the city gates closed, placed the red earth on the city-wall and stuck the flowers on the earth. Then he declared loudly, "O citizens! Be my witnesses! I have today accomplished my errand in time as instructed by the king. King Pasenadi, without any justification, plans to kill me". After that, the young man left for the Jetavana monastery to take shelter and find solace in the peaceful atmosphere of the monastery.

Meanwhile, King Pasenadi, obsessed with sexual desire, could not sleep, and kept thinking out how he would get rid of the husband in the morning and take his wife. At about midnight, he heard some eerie sounds; actually, these were the doleful voices of four persons, suffering in Lohakumbhī Niraya. Hearing those weird voices, the king was terrified. Early in the morning, he went to the Buddha, as advised by Queen Mallikā. When the Buddha was told about the four voices the king heard in the night, he explained to the king that those were the voices of four beings, who were the sons of rich men during the time of Kassapa Buddha, and that now they were suffering in Lohakumbhī Niraya because they had committed sexual misconduct with other people's wives. Then, the king came to realize the depravity of the deed and the severity of the punishment. So, he decided then and there that he would no longer covet another man's wife. "After all, it was on account of my intense desire for another man's wife that I was tormented and could not sleep the whole of last night," he reflected. Then King Pasenadi said to the Buddha, "Venerable Sir, now I know how long the night is for one who cannot sleep". The young man who was close at hand also said, "Venerable Sir, because I had travelled the full distance of a yojana yesterday, I, too, know how long the journey of a yojana is to one who is weary".

Combining their two statements, the Buddha spoke in verse as follows:



60. Long is the night to one who is wakeful; long is (the journey of) one yojana to the traveller who is tired; long is saṃsāra (round of rebirths) to the fool, who is ignorant of the true Dhamma (the Teaching of the Buddha).

At the end of the discourse, the young man attained Sotāpatti Fruition.

မဟာကဿပတ္ထေရ သဒ္ဓိဝိဟာရိက ဝတ္ထု  
 ၆၁။ စရဇ္ဈ နာဓိဂစ္ဆေယျ။ သေယျံ သဒ္ဓိသမတ္တနော၊  
 ဧကစရိယံ ဒဠ္ဋံ ကယိရာ၊ နတ္ထိ ဗာလေ သဟာယတာ။

# V. (2) Mahākassapaṭṭhara saddhivihārika Vatthu

Verse 61

61. Carañce nādhigaccheyya, seyyaṃ sadisamattano  
 Ekacariyaṃ daḥham kayirā, natthi bāle sahāyatā.

61. If a person seeking a companion cannot find one who is better than or equal to him, let him resolutely go on alone; there can be no companionship with a fool.

Verse 61

## V (2) The Story of a Resident Pupil of Thera Mahākassapa

While residing at the Jetavana monastery, the Buddha uttered Verse (61) of this book, with reference to a resident pupil of Thera Mahākassapa.

When Thera Mahākassapa was residing near Rājagaha, he had two young bhikkhus staying with him. One of them was respectful, obedient and dutiful to the therā, but the other one was not. When the old therā chided the latter for his slackness in his duties, he was very much offended. On one occasion he went to the house of a lay-disciple of the therā, and lied to them that the therā was ill. Thus, he got some choice food from them for the therā; but he ate the food on the way. When admonished by the therā for this he was extremely angry. The next day, when the therā was out on his alms-round, the young foolish bhikkhu stayed behind, broke the pots and pans and set fire to the monastery.

When a bhikkhu from Rājagaha told the Buddha about this, the Buddha said that it would have been much better for Thera Mahākassapa to live alone than to live with a foolish companion.

Then the Buddha spoke in verse as follows:

61. If a person seeking a companion cannot find one who is better than or equal to him, let him resolutely go on alone; there can be no companionship with a fool.

At the end of the discourse, the bhikkhu from Rājagaha attained Sotāpatti Fruition.

အာနန္ဒသေဋ္ဌိ ဝတ္ထု

၆၂။ ပုတ္တာ မတ္တိ ခနံ မတ္တိ၊ ဣတိ ဗာလော ဝိဟညတိ၊  
အတ္တာ ဟိ အတ္တဇနော နတ္တိ၊ ကုတော ပုတ္တာ ကုတော ခနံ။

V. (3) Ānandasetṭhi Vatthu

Verse 62

62. Puttā<sup>1</sup> matthi dhanam matthi, iti bālo vihaññati  
Attā hi attano natthi, kuto puttā kuto dhanam.

62. "I have sons, I have wealth"; with this (feeling of attachment) the fool is afflicted. Indeed, he himself is not his own, how can sons and wealth be his?

Verse 62

V (3) The Story of Ānanda, the Rich Man

While residing at the Jetavana monastery, the Buddha uttered Verse (62) of this book, with reference to a miserly rich man, named Ānanda.

There was once a very wealthy man named Ānanda in Sāvatthi. Although he possessed eighty crores, he was very reluctant to give anything in charity. To his son, Mūlasiri, he used to say, "Don't think the wealth we have now is very much. Do not give away anything from what you have, for you must make it grow. Otherwise, your wealth will dwindle away". This rich man had five pots of gold buried in his house and he died without revealing their location to his son.

Ānanda, the rich man, was reborn in a village of beggars, not far from Sāvatthi. From the time his mother was pregnant, the income of the beggars decreased; the villagers thought there must be a wicked and unlucky one amongst them. By dividing themselves up into groups and by the process of elimination, they came to the conclusion

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1. puttā: sons, also means both son and daughter.

that the pregnant beggar woman must be the unfortunate one. Thus, she was driven out of the village. When her son was born, the son proved to be extremely ugly and repulsive. If she went out begging by herself, she would get as before, but if she went out with her son she would get nothing. So, when the boy could go out by himself, his mother placed a plate in his hand and left him. As he wandered about in Sāvatti, he remembered his old house and his past existence. So he went into the house. When the sons of his son Mūlasiri saw him, they were frightened by his ugly looks and began to cry. The servants then beat him and threw him out of the house.

The Buddha who was his alms-round saw the incident and asked the Venerable Ānanda to fetch Mūlasiri. When Mūlasiri came, the Buddha told him that the young beggar was his own father in his previous existence. But Mūlasiri could not believe it. So, the Buddha directed the beggar boy to show where he had buried his five pots of gold. Then only, Mūlasiri accepted the truth and from that time he became a devoted lay-disciple of the Buddha.

Then the Buddha spoke in verse as follows:

62. "I have sons, I have wealth"; with this (feeling of attachment) the fool is afflicted. Indeed, he himself is not his own, how can sons and wealth be his?

ဂဏ္ဍိဘောဒကစောရ ဝတ္ထု  
၆၃။ ယော ဗာလော မညတိ ဗာလံ။ ပဏ္ဍိတော ဝိပိ တေန သော၊  
ဗာလော စ ပဏ္ဍိတမာနံ၊ သ ဝေ "ဗာလော"တိ ဝုစ္စတိ။

V. (4) Gaṇṭhibhedakacora Vatthu

Verse 63

63. Yo bālo maññati bālyam, paṇḍito vāpi tena so  
Bālo ca paṇḍitamānī, sa ve "bālo"ti vuccati.

63. The fool who knows that he is a fool can for that reason be a wise man; but the fool who thinks that he is wise is, indeed, called a fool.

Verse 63

V (4) The Story of Two Pick-pockets

While residing at the Jetavana monastery, the Buddha uttered Verse (63) of this book, with reference to two pick-pockets.

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On one occasion, two pick-pockets joined a group of lay-disciples going to the Jetavana monastery, where the Buddha was giving a discourse. One of them listened attentively to the discourse and soon attained Sotāpatti Fruition. However, the second thief did not attend to the discourse as he was bent on stealing only; and he managed to snatch a small sum of money from one of the lay-disciples. After the discourse they went back and cooked their meal at the house of the second thief, the one who managed to get some money. The wife of the second thief taunted the first thief, "You are so wise you don't even have anything to cook at your house". Hearing this remark, the first thief thought to himself, "This one is so foolish that she thinks she is being very smart". Then, together with some relatives, he went to the Buddha and related the matter to him.

To the man, the Buddha spoke in verse as follows:

63. The fool who knows that he is a fool can, for that reason, be a wise man; but the fool who thinks that he is wise is, indeed, called a fool.

At the end of the discourse, all the relatives of the man attained Sotāpatti Fruition.

ဥဒါယိတ္ထေရ ဝတ္ထု

၆၄။ ယာဝဇီဝဗ္ဗိ စေ ဗာလော၊ ပဏ္ဍိတံ ပယိရူပါသတိ၊  
န သော ဓမ္မံ ဝိဇာနာတိ၊ ဒဗ္ဗိ သူပရသံ ယထာ။

V. (5) Udāyitthera Vatthu

Verse 64

64. Yāvajīvampi ce bālo, paṇḍitaṃ payirupāsati  
Na so dhammaṃ vijānāti, dabbī sūparasam yathā.

64. A fool, even though he is associated with a wise man all his life, does not understand the Dhamma, just as a ladle does not know the taste of soup.

Verse 64

V (5) The Story of Thera Udāyī

While residing at the Jetavana monastery, the Buddha uttered Verse (64) of this book, with reference to Thera Udāyī, a pretentious bhikkhu.

Thera Udāyī would often go and sit on the platform from which learned theras delivered their discourses. On one occasion, some visiting bhikkhus, taking him for a very

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

learned therā, put to him some questions one the five aggregates (khandhas). Thera Udāyī could not answer, because he did not know anything of the dhamma. The visiting bhikkhus were greatly astonished to find that one staying in the same monastery with the Buddha knew so very little about the Khandhas and āyatanas (sense-bases and sense-object).

To them, the Buddha spoke in verse as follows:

64. A fool, even though he is associated with a wise man all his life, does not understand the Dhamma, just as a ladle does not know the taste of soup.

At the end of the discourse, all the visiting bhikkhus attained arahatship.

တိသမတ္တပါဝေယျကဘိက္ခု ဝတ္ထု

၆၅။ မဟုတ္တမပိ စေ ဝိညူ။ ပဏ္ဍိတံ ပယိရူပါသတိ၊  
ခိပ္ပံ ဓမ္မံ ဝိဇာနာတိ၊ ဇိဝါ သူပရသံ ယထာ။

V. (6) Timsamattapāveyyakabhikkhu Vatthu

Verse 65

65. Muhuttamapi ce viññū, paṇḍitaṃ payirupāsati  
Khippaṃ dhammaṃ vijānāti, jivhā sūparasaṃ yathā.

65. An intelligent man, even though he is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.

Verse 65

V (6) The Story of Thirty Bhikkhus from Pāveyyaka

While residing at the Jetavana monastery, the Buddha uttered Verse (65) of this book, with reference to thirty bhikkhus from Pāveyyaka.

Thirty youths from Pāveyyaka were, on one occasion, enjoying themselves with a prostitute in a forest, when the prostitute stole some of their valuable ornaments and ran away. While searching for her in the forest, they met the Buddha on the way. As the Buddha delivered them a discourse the youths attained Sotāpatti Fruition, and all of them joined the Order of the Buddha and followed him to the Jetavana monastery. While staying at the monastery, they strictly observed the austerity or purification practice

(dhutaṅga). Later, when the Buddha delivered the Anamatagga Sutta (Discourse on Countless Existences), all those bhikkhus attained arahatship.

When other bhikkhus commented that Pāveyyaka bhikkhus were very quick in attaining arahatship, the Buddha replied to them in verse as follows:

65. An intelligent man, even though he is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.

သုပ္ပုပ္ဖကုဋ် ဝတ္ထု၊

၆၆။ စရန္တိ ဗာလာ ဒုဗ္ဗေတ၊ အမိတ္တေနဝ အတ္တနာ၊  
ကရောန္တာ ပါပကံ ကမ္မံ၊ ယံ ဟောတိ ကဠုကပ္ပလံ။

V. (7) Suppabuddhakuṭṭhi Vatthu

Verse 66

66. Caranti bālā dummedhā, amitteneva attanā  
Karontā pāpakam kammaṃ, yaṃ hoti kaṭukapphalam.

66. With themselves as their own enemies, fools lacking in intelligence move about doing evil deeds, which bear bitter fruits.

Verse 66

V (7) The Story of Suppabuddha, the Leper

While residing at the Jetavana monastery, the Buddha uttered Verse (66) of this book, with reference to Suppabuddha, a leper.

Suppabuddha the leper, while sitting at the back of the crowd and listening attentively to the discourse given by the Buddha, attained Sotāpatti Fruition. When the crowd had dispersed, he followed the Buddha to the monastery as he wished to tell the Buddha about his attainment of Sotāpatti Fruition. Sakka, king of the devas, wishing to test the leper's faith in the Buddha, the Dhamma and the Saṃgha, appeared to him and said, "You are only a poor man, living on what you get by begging, with no one to fall back on. I can give you immense wealth if you deny the Buddha, the Dhamma and the Saṃgha and say that you have no use for them". To this, Suppabuddha replied, "I am certainly not a poor man, with no one to rely on. I am a rich man; I possess the seven attributes which the ariyas possess; I have faith (saddhā), morality (sīla), sense of shame

to do evil (hirī), sense of fear to do evil (ottappa), learning (suta), generosity (cāga) and knowledge (paññā).

Then, Sakka went to the Buddha ahead of Suppabuddha and related the conversation between himself and Suppabuddha. To him the Buddha replied that it would not be easy even for a hundred or a thousand Sakkas to coax Suppabuddha away from the Buddha, the Dhamma and the Saṅgha. Soon after this, Suppabuddha arrived at the monastery and reported to the Buddha about his attainment of Sotāpatti Fruition. On his way back from the Jetavana monastery, Suppabuddha was gored to death by an infuriated cow, who, in fact, was an ogress assuming the form of a cow. This ogress was none other than the prostitute who was killed by Suppabuddha in one of his previous existences and who had vowed to have her revenge on him.

When the news of Suppabuddha's death reached the Jetavana monastery, the bhikkhus asked the Buddha where Suppabuddha was reborn and the Buddha replied to them that Suppabuddha was reborn in Tāvātimsa deva realm. The Buddha also explained to them that Suppabuddha was born a leper because, in one of his previous existences, he had spat upon a paccekabuddha.

Then the Buddha spoke in verse as follows:

66. With themselves as their own enemies, fools lacking in intelligence, move about doing evil deeds, which bear bitter fruits.

ကဿက ဝတ္ထု

၆၆။ န တံ ကမ္မံ ကတံ သာဓု၊ ယံ ကတ္တာ အနုတပ္ပတိ၊  
ယဿ အသုမုခေါ ရောဒံ၊ ဝိပါကံ ပဋိသေဝတိ။

V. (8) Kassaka Vatthu

Verse 67

67. Na taṃ kammaṃ katarā sādhu, yaṃ katvā anutappati  
Yassa assumukho rodāṃ, vipākaṃ paṭisevati.

67. That deed is not well done if one has to repent for having done it, and if, with a tearful face, one has to weep as a result of that deed.

Verse 67

V (8) The Story of a Farmer

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

While residing at the Jetavana monastery, the Buddha uttered Verse (67) of this book, with reference to a farmer who handled poison.

One day, some thieves having stolen some valuables and cash from the house of a rich man came to a field. There, they divided the stolen property among themselves and dispersed; but a packet containing one thousand in cash, having dropped from one of the thieves, was left behind unnoticed.

Early in the morning on that day, the Buddha, on surveying the world with his supernormal power, perceived that a farmer, cultivating near that field, would attain Sotāpatti Fruition on that very day. So, the Buddha went there, accompanied by the Venerable Ānanda. The farmer on seeing the Buddha paid obeisance to him and continued to plough the field. The Buddha seeing the packet of money said to the Venerable Ānanda, "Ānanda, look at that very poisonous snake", and Ānanda replied, "Venerable Sir, yes, it is, indeed, a very poisonous snake" Then, both the Buddha and the Venerable Ānanda continued their way.

The farmer, hearing them, went to find out if there really was a snake and found the packet of money. He took the packet and hid it in a place. The owners of the property coming after the thieves came to the field, and tracing the footprints of the farmer, found the packet of money. They beat the farmer and took him to the king, who ordered his men to kill the farmer. On being taken to the cemetery, where he was to be killed, the farmer kept on repeating "Ānanda, look at that very poisonous snake. Venerable Sir, I see the snake; it is, indeed, a very poisonous snake!" when the king's men heard the above dialogue between the Buddha and the Venerable Ānanda being repeated all the way, they were puzzled and took him to the king. The king surmised that the farmer was calling upon the Buddha as a witness; he was therefore taken to the presence of the Buddha. After hearing from the Buddha everything that had happened in the morning, the king remarked, "If he had not been able to call upon the Buddha as a witness of his innocence, this man would have been killed". To him, the Buddha replied, "A wise man should not do anything that he would repent after doing it".

Then the Buddha spoke in verse as follows:

67. That deed is not well done, if one has to repent for having done it, and if, with a tearful face, one has to weep as a result of that deed.



At the end of the discourse, the farmer attained Sotāpatti Fruition.

သုမနမာလာကာရ ဝတ္ထု

၆၈။ တစ္ဆ ကမ္မံ ကတံ သာဓု၊ ယံ ကတ္တာ နာနတပ္ပတိ၊  
ယဿ ပတိတော သုမနော၊ ဝိပါကံ ပဋိသေဝတိ။

V. (9) Sumanamālākāra Vatthu

Verse 68

68. Tañca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati  
Yassa patito sumano, vipākaṃ paṭisevati.

68. That deed is well done if one has not to repent for having done it, and if one is delighted and happy with the result of that deed.

Verse 68

V (9) The Story of Sumana, the Florist

While residing at the Jetavana monastery, the Buddha uttered Verse (68) of this book, with reference to Sumana the florist.  
.....

A florist, named Sumana, had to supply King Bimbisāra of Rājagaha with jasmine flowers every morning. One day, as he was going to the king's palace he saw the Buddha, with a halo of light-rays radiating from him, coming into town for alms-food accompanied by many bhikkhus. Seeing the Buddha in his resplendent glory, the florist Sumana felt a strong desire to offer his flowers to the Buddha. Then and there, he decided that even if the king were to drive him out of the country or to kill him, he would not offer the flowers to the king for that day. Thus, he threw up the flowers to the sides, to the back and over and above the head of the Buddha. The flowers remained hanging in the air; those over the head formed a canopy of flowers and those at the back and the sides formed walls of flowers. These flowers followed the Buddha in this position as he moved on, and stopped when the Buddha stopped. As the Buddha proceeded, surrounded by walls of flowers, and a canopy of flowers, with the six-coloured rays radiating from his body, followed by a large entourage, thousands of people inside and outside of Rājagaha came out of their houses to pay obeisance to the Buddha. As for Sumana, his entire body was suffused with delightful satisfaction (Pāti).

The wife of the florist Sumana then went to the king and said that she had nothing to do with her husband failing to supply the king with flowers for that day. The king, being a Sotāpanna himself, felt quite happy about the flowers. He came out to see the wonderful sight and paid obeisance to the Buddha. The king also took the opportunity to offer alms-food to the Buddha and his disciples. After the meal, the Buddha returned to the Jetavana monastery and the king followed him for some distance. On arrival back at the palace King Bimbisāra sent for Sumana and offered him a reward of eight elephants, eight horses, eight male slaves, eight female slaves, eight maidens and eight thousand in cash.

At the Jetavana monastery, the Venerable Ānanda asked the Buddha what benefits Sumana would gain by his good deed done on that day. The Buddha answered that Sumana, having given to the Buddha without any consideration for his life, would not be born in any of the four lower worlds (Apāya) for the next one hundred thousand worlds and that eventually he would become a paccekabuddha. After that, as the Buddha entered the Perfumed Hall (Gandhakuṭi) the flowers dropped off their own accord.

That night, at the end of the usual discourse, the Buddha spoke in verse as follows:

68. That deed is well done if one has not to repent for having done it, and if one is delighted and happy with the result of that deed.

ဥပ္ပလဝဏ္ဏာထေရီ ဝတ္ထု  
၆၉။ မရဝါ မညတိ ဗာလော၊ ယာဝ ပါပံ န ပစ္စတိ၊  
ယဒါ စ ပစ္စတိ ပါပံ၊ ဗာလော ဒုက္ခံ နိဂစ္ဆတိ။

V. (10) Uppalavaṇṇātttherī Vatthu

Verse 69

69. Madhuvā maññati bālo, yāva pāpaṃ na paccati  
Yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchati.

69. As long as the evil deed does not bear fruit, the fool thinks it is sweet like honey; but when his evil deed does bear fruit, the fool suffers for it.

Verse 69

V (10) The Story of Therī Uppalavaṇṇā

While residing at the Jetavana monastery, the Buddha uttered Verse (69) of this book, with reference to Therī Uppalavaṇṇā.

Once there was a young daughter of a rich man in Sāvatti. Because she was so beautiful, with looks so tender and sweet, like a blue lotus flower, she was called "Uppalavaṇṇā", the blue lotus. The fame of her beauty spread far and wide and there were many suitors: princes, rich men and many others. But she decided that it would be better for her to become a bhikkhunī, a female member of the Buddhist Order. One day, after lighting a lamp, she kept her mind fixed on the flame and meditating on the fire kasiṇa (object of concentration) she soon achieved Magga Insight and finally attained arahatship.

Some time later, she moved to the 'Dark Forest' (Andhavana) and lived in solitude. While Therī Uppalavaṇṇā was out on her alms-round, Nanda, the son of her uncle, came to her monastery and hid himself underneath her couch. Nanda had fallen in love with Uppalavaṇṇā before she became a bhikkhunī; his intention obviously was to take her by force. When Uppalavaṇṇā returned she saw Nanda and said, "You fool! Do no harm, do not molest". But he would not be stopped. After satisfying himself, he left her. As soon as he stepped on the ground, the earth opened wide and he was swallowed up.

Hearing about this, the Buddha spoke in verse as follows:

69. As long as the evil deed does not bear fruit, the fool thinks it is sweet like honey; but when his evil deed does bear fruit, the fool suffers for it.

At the end of the discourse, many attained Sotāpatti Fruition.

The Buddha next sent for King Pasenadi of Kosala and told him about the dangers that bhikkhunīs living in forests had to face from irresponsible persons obsessed with sex. The king then promised to build monasteries for bhikkhunīs only in towns or close to the towns.

ဇမ္ဗူကတ္တေရ ဝတ္ထု

၇၀။ မာသေ မာသေ ကုသဝ္ဂန္၊ ဗာလော ဘုဂ္ဂေယျ ဘောဇနံ၊  
န သော သင်္ခါတဓမ္မာနံ၊ ကလံ အတ္တ-တိ သောဠာယိ။

V. (11) Jambukatthera Vatthu

Verse 70

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

70. Māse māse kusaggena, bālo bhuñjeyya bhojanam  
Na so saṅkhātadhammānam, kalam agghati soḷasim.

70. Even though, month after month, the fool (living in austerity) takes his food sparingly with the tip of a grass blade, he is not worth even one-sixteenth part of those who have comprehended the Truth (i.e., ariyas).

Verse 70

V (11) The Story of Thera Jambuka

While residing at the Jetavana monastery, the Buddha uttered Verse (70) of this book, with reference to Thera Jambuka.  
.....

Jambuka was the son of a rich man in Sāvatti. Due to his past evil deeds he was born with very peculiar habits. As a child, he wanted to sleep on the floor with no proper bed, and to take his own excreta for food instead of rice. When he grew older, his parents sent him to the Ājīvakas, the naked ascetics. When those ascetics found out about his peculiar food habits they drove him away. At nights he ate human excreta and in the day time stood still on one leg and kept his mouth open. He used to say that he kept his mouth open because he only lived on air and that he stood on one leg because it would otherwise be too heavy for the earth to bear him. "I never sit down, I never go to sleep", he boasted and on account of this, he was known as Jambuka, a 'jackal'.

Many people believed him and some would come to him with offerings of choice food. Then Jambuka would refuse and say, "I do not take any food except air". When pressed, he would take just a little of the food with the tip of a blade of grass and say, "Now go, this little will give you enough merit". In this way, Jambuka lived for fifty-five years, naked and taking only excreta.

One day, the Buddha saw in his vision that Jambuka was due to attain arahatship within a short time. So, in the evening, the Buddha went to where Jambuka was staying and asked for some place to spend the night. Jambuka pointed out to him a mountain cave not far from the stone slab on which he himself was staying. During the first, second and third watches of the night, the Cātumahārājika devas, Sakka and Mahābrahmā came to pay homage to the Buddha in turn. On all the three occasions, the forest was lit up and Jambuka saw the light three times. In the morning, he walked over to the Buddha and enquired about the lights.

When told about the devas, Sakka and Mahābrahmā coming to pay homage to the Buddha, Jambuka was very much impressed, and said to the Buddha, "You must, indeed, be a wonderfully great person for the devas, Sakka and Mahābrahmā to come and pay homage to you. As for me, even though I have practised austerely for fifty-five years, living only on air and standing only on one leg, none of the devas, nor Sakka, nor Mahābrahmā has ever come to me". To him, the Buddha replied, "O Jambuka! You have been deceiving other people, but you cannot deceive me. I know that for fifty-five years you have been eating excreta and sleeping on the ground".

Furthermore, the Buddha explained to him how in one of his past existences during the time of KassapaBuddha, Jambuka had prevented a therā from going with him to the house of a lay-disciple where alms-food was being offered and how he had also thrown away the food that was sent along with him for that therā. It was for those evil deeds that Jambuka had to be eating excreta and sleeping on the ground. Hearing that account, Jambuka was horrified and terror-stricken, and repented for having done evil and for having deceived other people. He went down on his knees and the Buddha gave him a piece of cloth to put on. The Buddha then proceeded to deliver a discourse; at the end of the discourse Jambuka attained arahatship and joined the Buddhist Order on the spot.

Soon after this, Jambuka's pupils from Aṅga and Magadha arrived and they were surprised to see their teacher with the Buddha. Therā Jambuka then explained to his pupils that he had joined the Buddhist Order and that he was now only a disciple of the Buddha. To them, the Buddha said that although their teacher had lived austerely by taking food very sparingly, it was not worth even one-sixteenth part of his present practice and achievement.

Then the Buddha spoke in verse as follows:

70. Even though, month after month, the fool (living in austerity) takes his food sparingly with the tip of a grass blade, he is not worth even one-sixteenth part of those who have comprehended the Truth (i.e., the ariyas).

အဟိပေတ ဝတ္ထု

၇၁။ န ဟိ ပါပံ ကတံ ကမ္မံ၊ သဇ္ဈ ခီရံ မုစ္ဆတိ၊  
ဥပန္တံ ဗာလမန္ဓေတိ၊ ဘသ္မတ္တန္တော ပါဝကော။

V. (12) Ahipeta Vatthu

Verse 71

71. Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃva muccati  
Ḍahantaṃ bālaṃanveti, bhasmacchannova pāvako.

71. An evil deed does not immediately bear fruit, just as the newly-drawn milk does not curdle at once; but it follows the fool burning him like live coal covered with ashes.

Verse 71

V (12) The Story of Ahipeta<sup>1</sup>

While residing at the Jetavana monastery, the Buddha uttered Verse (71) of this book, with reference to a peta-ghost.

The Chief Disciple Mahā Moggallāna was on one occasion going on an alms-round with Thera Lakkhaṇa in Rājagaha. On seeing something, he smiled but said nothing. When they were back at the monastery, Thera Mahā Moggallāna told Thera Lakkhaṇa that he smiled because he saw a peta-ghost with the head of a human being and the body of a snake. The Buddha then said that he himself had seen that very peta-ghost on the day he attained Buddhahood. The Buddha also explained that, a very long time ago, there was a paccekabuddha, who was respected by many. People going to his monastery had to traverse a field. The owner of the field, fearing that his field would be damaged by too many people going to and from the monastery, set fire to it. Consequently, the paccekabuddha had to move to some other place. The disciples of the paccekabuddha, being very angry with the landowner, beat him and killed him. On his death he was reborn in Avīci Niraya. In his present existence, he was serving out the remaining term of the evil consequences (kamma), as a peta-ghost.

In conclusion, the Buddha said, "An evil deed does not bear fruit immediately, but it invariably follows the evil doer. There is no escape from the consequences of an evil deed".

Then the Buddha spoke in verse as follows:

71. An evil deed does not immediately bear fruit, just as the newly-drawn milk does not curdle at once; but it follows the fool burning him like live coal covered with ashes.

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1. Ahipeta – Ahi + peta; ahi = snake + peta = peta-ghost, an ever-hungry spirit or ghost. In this instance a ghost with the head of a human being and the body of a snake.

သဗ္ဗိက္ခုဋ္ဌပေတ ဝတ္ထု

၇၂။ ယာဝဒေဝ အနတ္ထာယ၊ ဥတ္တံ ဗာလဿ အယတိ၊  
ဟန္တိ ဗာလဿ သုတ္တံသံ၊ မုဒ္ဒမဿ ဝိပါတယံ။

V. (13) Saṭṭhikūṭapeta Vatthu

Verse 72

72. Yāvadeva anattthāya, ñattam bālassa jāyati  
Hanti bālassa sukkamsam<sup>1</sup>, muddhamassa<sup>2</sup> vipātayam.

72. The skill of a fool can only harm him; it destroys his merit and his wisdom (lit., it severs his head).

Verse (72)

V (13) The Story of Saṭṭhikūṭapeta

While residing at the Veluvana monastery, the Buddha uttered Verse (72) of this book, with reference to a peta-ghost named Saṭṭhikūṭa.

The Chief Disciple Mahā Moggallāna saw this enormous peta-ghost while going on an alms-round with Thera Lakkhaṇa. In this connection, the Buddha explained that Saṭṭhikūṭa, in one of his previous existences, was very skilful in throwing stones at things. One day, he asked permission from his teacher to try out his skill. His teacher told him not to hit a cow, or a human being as he would have to pay compensation to the owner or to the relative; but to find a target which was ownerless or guardianless.

On seeing the paccekabuddha, the idiot, lacking in intelligence, thought the paccekabuddha, having no relative or guardian would be an ideal target. So he threw a stone at the paccekabuddha who was on an alms-round. The stone entered from one ear and came out of the other. The paccekabuddha expired when he reached the monastery. The stone-thrower was killed by the disciples of the paccekabuddha and he was reborn in Avīci Niraya. Afterwards, he was reborn as a peta-ghost and had since been serving the remaining term of the evil consequences (kamma) of his evil deed. As a peta-ghost his enormous head was being continuously hit with red-hot hammers.

1. sukkamsa: sukka+amsa: sukka means white, bright, pure or good; amsa means portion. According to the Commentary, sukkamsa means merit.

2. muddha: head, top, summit. According to the Commentary, it means knowledge.

In conclusion, the Buddha said, "To a fool, his skill or knowledge is of no use; it can only harm him".

Then the Buddha spoke in verse as follows:

72. The skill of a fool can only harm him; it destroys his merit and his wisdom (lit., it severs his head).

ဝိတ္တဂဟပတိ ဝတ္ထု

၇၃။ အသန္တံ ဘာဝနမိစ္ဆေယျ၊ ပုရေက္ခာရဉ္စ ဘိက္ခုသု၊  
အာဝါသေသု စ ဣဿရိယံ၊ ပူဇံ ပရကုလေသု စ။

၇၄။ မမေဝ ကတ မညန္တု၊ ဂိဟိပဗ္ဗဇိတာ ဥဘော၊  
မမေဝါတိဝသာ အသု၊ ကိစ္စာကိစ္စေသု ကိသ္မိမိ၊  
ဣတိ ဗာလဿ သင်္ကပ္ပေ၊ ဣတ္ထ မာနော စ ဝဇ္ဇတိ။

V. (14) Cittagahapati Vatthu

Verses 73 and 74

73. Asantaṃ bhāvanamiccheyya, purekkhārañca bhikkhusu  
Āvāsesu ca issariyaṃ, pūjaṃ parakulesu<sup>1</sup> ca.

74. Mameva kata maññantu, gihi<sup>2</sup>pabbajitā ubho  
Mamevātivasā assu, kiccākiccesu kismici  
Iti bālassa saṅkappo, icchā māno ca vaḍḍhati.

73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority in the monasteries, and veneration from those unrelated to him.

74. "Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small". Such being the thoughts of the fool, his greed and his pride grow.

Verses 73 and 74

V (14) The Story of Citta the Householder

1. parakulesu: those outside the family; (para=outside or others).

2. gihi: short form for gahapati, householder.



While residing at the Jetavana monastery, the Buddha uttered Verses (73) and (74) of this book, with reference to Thera Sudhamma and Citta the householder.

Citta, a householder, once met Thera Mahānāma, one of the group of the first five bhikkhus (Pañcavaggis), going on an alms-round, and invited the thera to his house. There, he offered alms-food to the thera and after listening to the discourse given by him, Citta attained Sotāpatti Fruition. Later, Citta built a monastery in his mango grove. There, he looked to the needs of all bhikkhus who came to the monastery and Bhikkhu Sudhamma was installed as the resident bhikkhu.

One day, the two Chief Disciples of the Buddha, the Venerable Sāriputta and the Venerable Mahā Moggallāna, came to the monastery and after listening to the discourse given by the Venerable Sāriputta, Citta attained Anāgāmi Fruition. Then, he invited the two Chief Disciples to his house for alms-food the next day. He also invited Thera Sudhamma, but Thera Sudhamma refused in anger and said, "You invite me only after the other two". Citta repeated his invitation, but it was turned down. Nevertheless, Thera Sudhamma went to the house of Citta early on the following day. But when invited to enter the house, Thera Sudhamma refused and said that he would not sit down as he was going on his alms-round. But when he saw the things that were to be offered to the two Chief Disciples, he envied them so much that he could not restrain his anger. He abused Citta and said, "I do not want to stay in your monastery any longer", and left the house in anger.

From there, he went to the Buddha and reported everything that had happened. To him, the Buddha said, "You have insulted a lay-disciple who is endowed with faith and generosity. You'd better go back to him and own up your mistake". Sudhamma did as he was told by the Buddha, but Citta would not be appeased; so he returned to the Buddha for the second time. The Buddha, knowing that the pride of Sudhamma had dwindled by this time, said, "My son, a good bhikkhu should have no attachment; a good bhikkhu should not be conceited and say 'This is my monastery, this is my place, these are my lay-disciples', etc., for in one with such thoughts, covetousness and pride will increase".

Then the Buddha spoke in verse as follows:

73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority in the monasteries, and veneration from those unrelated to him.

74. "Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small". Such being the thoughts of the fool, his greed and his pride grow.

At the end of the discourse, Sudhamma went to the house of Citta, and this time they got reconciled; and within a few days, Sudhamma attained arahatship.

ဝနဝါသီတိဿသာမဏေရ ဝတ္ထု

၇၅။ အညာ ဟိ လာဘူပနိဿ၊ အညာ နိဗ္ဗာနဂိမိနိ၊  
ဧဝမေတံ အဘိညာယ၊ ဘိက္ခု ဗုဒ္ဓဿ သာဝကော၊  
သက္ကာရံ နာဘိနန္ဓေယျ၊ ဝိဝေကမနုဗြူဟယေ။

V. (15) Vanavāsītissasāmaṇera Vatthu

Verse 75

75. Aññā hi lābhūpanisā, aññā nibbānagāminī  
Evametaṃ abhiññāya, bhikkhu buddhassa sāvako  
Sakkāraṃ nābhinandeyya, vivekamanubrūhaye<sup>1</sup>.

75. Indeed, the path that leads to worldly gain is one and the Path that leads to Nibbāna is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of Nibbāna.

Verse 75

V (15) The Story of Sāmaṇera Tissa of the Forest Monastery

While residing at the Jetavana monastery, the Buddha uttered Verse (75) of this book, with reference to Tissa, a sāmaṇera, who dwelt in a forest monastery.

Tissa was the son of a rich man from Sāvatti. His father used to offer alms-food to the Chief Disciple Sāriputta in their house and so Tissa even as a child had met the Chief Disciple on many occasions. At the age of seven he became a novice (sāmaṇera) under the Chief Disciple Sāriputta. While he was staying at the Jetavana monastery, many of his

1. vivekamanubrūhaye = (vivekaṃ + anubrūhaye).

Viveka: solitary seclusion. According to the Commentary, the three kinds of vivekas are kāyaviveka (seclusion of the body solitude): cittaviveka (detachment of the mind from human passions) and upadiviveka (Nibbāna).

friends and relatives came to see him, bringing presents and offerings. The sāmaṇera found these visits to be very tiresome; so after taking a subject of meditation from the Buddha, he left for a forest monastery. Whenever a villager offered him anything, Tissa would just say "May you be happy, may you be liberated from the ills of life", ("Sukhitā hotha, dukkhā muccatha"), and would go on his own way. While he stayed at the forest monastery, he ardently and diligently practised meditation, and at the end of three months he attained arahatship.

After the vassa, the Venerable Sāriputta accompanied by the Venerable Mahā Moggallāna and other senior disciples paid a visit to Sāmaṇera Tissa, with the permission of the Buddha. All the villagers came out to welcome the Venerable Sāriputta and his company of four thousand bhikkhus. They also requested the Venerable Sāriputta to favour them with a discourse, but the Chief Disciple declined; instead, he directed his pupil Tissa to deliver a discourse to the villagers. The villagers, however, said that their teacher Tissa could only say "May you be happy, may you be liberated from the ills of life", and asked the Chief Disciple to assign another bhikkhu in his place. But the Venerable Sāriputta insisted that Tissa should deliver a discourse on the dhamma, and said to Tissa, "Tissa, talk to them about the dhamma and show them how to gain happiness and how to be liberated from the ills of life".

Thus, in obedience to his teacher, Sāmaṇera Tissa went up the platform to deliver his discourse. He explained to the audience the meaning of the aggregates (khandhas), sense bases and sense objects (āyatana), elements of the perpetuation of the Teaching (Bodhipakkhiya Dhamma), the Path leading to arahatship and Nibbāna, etc. Finally he concluded, "And thus, those who attain arahatship are liberated from all the ills of life and have Perfect Peace; all the rest will still wander about in the round of rebirths (saṃsāra)".

The Venerable Sāriputta praised Tissa for having expounded the dhamma so well. Dawn was approaching when he finished his exposition, and all the villagers were very much impressed. Some of them were surprised that Sāmaṇera Tissa knew the dhamma so well, but they were also dissatisfied with him because formerly he had talked so little about the dhamma to them; the others were happy and contented to find the sāmaṇera to be so learned and felt that they were very lucky to have him amongst them.

The Buddha, with his supernormal power, saw from the Jetavana monastery these two groups of villagers and appeared before them. His intention in coming to the village was to clear up the misunderstanding amongst the first group of villagers. The Buddha

arrived while the villagers were preparing alms-food for the bhikkhus. So, they had the opportunity to offer alms-food to the Buddha as well. After the meal, the Buddha addressed the villagers, "O lay disciples, all of you are so lucky to have Sāmaṇera Tissa amongst you. It is on account of his presence here that I myself, my Chief Disciples, senior disciples and many other bhikkhus now pay you a visit". These words made them realize how fortunate they were to have Sāmaṇera Tissa with them and they were satisfied. The Buddha then delivered a discourse to the villagers and the bhikkhus, and consequently, many of them attained Sotāpatti Fruition.

After the discourse, the Buddha returned to the Jetavana monastery. In the evening, the bhikkhus said in praise of Tissa to the Buddha, "Venerable Sir, Sāmaṇera Tissa had performed a very difficult task; he was so well provided with gifts and offerings of all kinds here in Sāvatti, yet he gave up all these to go and live austere in a forest monastery". To them the Buddha replied, "Bhikkhus, a bhikkhu, whether in town or in village, should not live for the sake of gifts and offerings. If a bhikkhu renounces all good prospects of worldly gain and diligently practises the dhamma in solitude, he is sure to attained arahatship".

Then the Buddha spoke in verse as follows:

75. Indeed, the path that leads to worldly gain is one, and the Path that leads to Nibbāna is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of Nibbāna.

ဗာလဝဂ္ဂေါ ပဉ္စမော နိဋ္ဌိတော။  
Bālavaggo pañcama nīṭṭhito.  
End of Chapter Five the Fool.

Chapter VI

၆။ ပဏ္ဍိတဝဂ္ဂ

6. Paṇḍitavagga

The wise (Paṇḍitavagga)

ရာဇတ္ထေရ ဝတ္ထု

၇၆။ နိဇီနံ ပဝတ္တာရံ၊ ယံ ပဿေ ဝဇ္ဇဒဿိနံ၊  
နိဂ္ဂယုဝါဒိံ မေဓာဝိံ၊ တာဒိသံ ပဏ္ဍိတံ ဘဇေ၊  
တာဒိသံ ဘဇမာနဿ၊ သေယျော ဟောတိ န ပါပိယော။

VI. (1) Rādhathera Vatthu

Verse 76

76. Nidhīnaṁva pavattāraṁ, yaṁ passe vajjadassināṁ  
Niggayhavādiṁ medhāvīṁ, tādisaṁ paṇḍitaṁ bhaje  
Tādisaṁ bhajamānassa, seyyo hoti na pāpiyo.

76. One should follow a man of wisdom who rebukes one for one's faults, as one would follow a guide to some buried treasure. To one who follows such a wise man, it will be an advantage and not a disadvantage.

Verse 76

VI (1) The Story of Thera Rādha

While residing at the Jetavana monastery, the Buddha uttered Verse (76) of this book, with reference to Thera Rādha, who was at one time a poor old brahmin.

Rādha was a poor Brahmin who stayed in the monastery doing small services for the bhikkhus. For his services he was provided with food and clothing and other needs, but was not encouraged to join the Order, although he had a strong desire to become a bhikkhu.

One day, early in the morning, when the Buddha surveyed the world with his supernormal power, he saw the poor old brahmin in his vision and knew that he was due for arahatship. So the Buddha went to the old man, and learned from him that the bhikkhus of the monastery did not want him to join the Order. The Buddha therefore called all the bhikkhus to him and asked them, "Is there any bhikkhu here who recollects any good turn done to him by this old man?" To this question, the Venerable Sāriputta

replied, "Venerable Sir, I do recollect an instance when this old man offered me a spoonful of rice". "If that be so," the Buddha said, "Shouldn't you help your benefactor get liberated from the ills of life?" Then the Venerable Sāriputta agreed to make the old man a bhikkhu and he was duly admitted to the Order. The Venerable Sāriputta guided the old bhikkhu and the old bhikkhu strictly followed his guidance. Within a few days, the old bhikkhu attained arahatship.

When the Buddha next came to see the bhikkhus, they reported to him how strictly the old bhikkhu followed the guidance of the Venerable Sāriputta. To them, the Buddha replied that a bhikkhu should be amenable to guidance like Rādhā and should not resent when rebuked for any fault or failing.

Then the Buddha spoke in verse as follows:

76. One should follow a man of wisdom who rebukes one for one's faults, as one would follow a guide to some buried treasure. To one who follows such a wise man, it will be an advantage and not a disadvantage.

အသ္မာဇီပုနဗ္ဗသုက ဝတ္ထု

၇၇။ ဩဝဒေယျာနုသာသေယျ။ အသတ္တာ စ နိဝါရယော၊  
သတံ ဟိ သော ပိယော ဟောတိ၊ အသတံ ဟောတိ အပ္ပိယော။

#### VI. (2) Assajipunabbasuka Vatthu

Verse 77

77. Ovadeyyānusāseyya<sup>1</sup>, asabbhā ca nivāraye  
Sataṃ hi so piyo hoti, asataṃ hoti appiyo.

77. The man of wisdom should admonish others; he should give advice and should prevent others from doing wrong; such a man is held dear by the good; he is disliked only by the bad.

Verse 77

#### VI (2) The Story of Bhikkhus Assaji and Punabbasuka

While residing at the Jetavana monastery, the Buddha uttered Verse (77) of this book, with reference to bhikkhus Assaji and Punabbasuka.

1. anusāseyya: to give advice in advance; also to give advice repeatedly.

Bhikkhus Assaji and Punabbasuka and their five hundred disciples were staying at Kāṭāgiri village. While staying there they made their living by planting flowering plants and fruit trees for gain, thus violating the rules of Fundamental Precepts for bhikkhus.

The Buddha hearing about these bhikkhus sent his two Chief Disciples, Sāriputta and Mahā Moggallāna, to stop them from committing further misconduct. To his two Chief Disciples the Buddha said, "Tell those bhikkhus not to destroy the faith and generosity of the lay disciples by misconduct and if anyone should disobey, drive him out of the monastery. Do not hesitate to do as I told you for only fools dislike being given good advice and being forbidden to do evil".

Then the Buddha spoke in verse as follows:

77. The man of wisdom should admonish others; he should give advice and should prevent others from doing wrong; such a man is held dear by the good; he is disliked only by the bad.

ဆန္ဒတ္ထေရ ဝတ္ထု

၇၈။ န ဘဇေ ပါပကေ မိတ္တေ၊ န ဘဇေ ပုရိသာဓမ္မေ၊  
ဘဇေထ မိတ္တေ ကလျာဏေ၊ ဘဇေထ ပုရိသုတ္တမေ။

#### VI. (3) Channatthera Vatthu

Verse 78

78. Na bhaje pāpake mitte, na bhaje purisādhame  
Bhajetha mitte kalyāṇe, bhajetha purisuttame.

78. One should not associate with bad friends, nor with the vile. One should associate with good friends, and with those who are noble.

Verse 78

#### VI (3) The Story of Thera Channa

While residing at the Jetavana monastery, the Buddha uttered Verse (78) of this book, with reference to Thera Channa.

Channa was the attendant who accompanied Prince Siddhattha when he renounced the world and left the palace on horseback. When the prince attained Buddhahood, Channa also became a bhikkhu. As a bhikkhu he was very arrogant and overbearing

because of his close connection to the Buddha. Channa used to say, "I came along with my Master when he left the palace for the forest. At that time, I was the only companion of my Master and there was no one else. But now, Sāriputta and Moggallāna are saying, 'we are the Chief Disciples,' and are strutting about the place".

When the Buddha sent for him and admonished him for his behavior, he kept silent but continued to abuse and taunt the two Chief Disciples. Thus the Buddha sent for him and admonished him three times; still, he did not change. And again, the Buddha sent for Channa and said, "Channa, these two noble bhikkhus are good friends to you; you should associate with them and be on good terms with them".

Then the Buddha spoke in verse as follows:

78. One should not associate with bad friends, nor with the vile. One should associate with good friends, and with those who are noble.

In spite of repeated admonitions and advice given by the Buddha, Channa did as he pleased and continued to scold and abuse the bhikkhus. The Buddha, knowing this, said that Channa would not change during the Buddha's lifetime but after his demise (parinibbāna) Channa would surely change. On the eve of his parinibbāna, the Buddha called Thera Ānanda to his bedside and instructed him to impose the Brahma-punishment (Brahmaṇḍa) to Channa; i.e., for the bhikkhus to simply ignore him and to have nothing to do with him.

After the parinibbāna of the Buddha, Channa, learning about the punishment from Thera Ānanda, felt a deep and bitter remorse for having done wrong and he fainted three times. Then, he owned up his guilt to the bhikkhus and asked for pardon. From that moment, he changed his ways and outlook. He also obeyed their instructions in his meditation practice and soon attained arahatship.

မဟာကပ္ပိနတ္ထေရ ဝတ္ထု

၇၉။ ဓမ္မပီတိ သုခံ သေတိ၊ ဝိပဿန္တေန စေတသာ၊  
အရိယပုဂ္ဂေါတေ ဓမ္မေ၊ သဒါ ရမတိ ပဏ္ဍိတော။

VI. (4) Mahākappinatthera Vatthu

Verse 79

79. Dhammapīti sukham seti, vippasannena cetasā



Ariyappavedite dhamme, sadā ramati paṇḍito.

79. He who drinks in the Dhamma lives happily with a serene mind; the wise man always takes delight in the Dhamma (Bodhipakkhiya Dhamma) expounded by the Noble Ones (ariyas).

Verse 79

VI (4) The Story of Thera Mahākappina

While residing at the Jetavana monastery, the Buddha uttered Verse (79) of this book, with reference to Thera Mahākappina.

Mahākappina was king of Kukkuṭavātī. He had a queen named Anojā; he also had one thousand ministers to help him rule the country. One day, the king accompanied by those one thousand ministers, was out in the park. There, they met some merchants from Sāvatti. On learning about the Buddha, the Dhamma, and the Saṅgha from these merchants the king and his ministers immediately set out for Sāvatti.

On that day, when the Buddha surveyed the world with his supernormal power, he saw in his vision, Mahākappina and his ministers coming towards Sāvatti. He also knew that they were due for arahatship. The Buddha went to a place one hundred and twenty yojanas away from Sāvatti to meet them. There, he waited for them under a banyan tree on the bank of the river Candabhaga. King Mahākappina and his ministers came to the place where the Buddha was waiting for them. When they saw the Buddha, with six-coloured rays radiating from his body, they approached the Buddha and paid homage to him. The Buddha then delivered a discourse to them. After listening to the discourse the king and all his ministers attained Sotāpatti Fruition, and they asked the Buddha to permit them to join the Order. The Buddha, reflecting on their past and finding that they had made offerings of yellow robes in a past existence, said to them, "Ehi bhikkhū", and they all became bhikkhus.

Meanwhile, Queen Anojā, learning about the king's departure for Sāvatti, sent for the wives of the one thousand ministers, and together with them followed the king's trail. They too came to the place where the Buddha was and seeing the Buddha with a halo of six colours, paid homage to him. All this time, the Buddha by exercising his supernormal power had made the king and his ministers invisible so that their wives did not see them. The queen therefore enquired where the king and his ministers were. The Buddha told

the queen and her party to wait for a while and that the king would soon come with his ministers. The Buddha then delivered another discourse; at the end of this discourse the king and his ministers attained arahatship; the queen and the wives of the ministers attained Sotāpatti Fruition. At that instant, the queen and her party saw the newly admitted bhikkhus and recognized them as their former husbands. The ladies also asked permission from the Buddha to enter the Order of bhikkhunīs; so they were directed to go ahead to Sāvatti. There they entered the Order and very soon they also attained arahatship. The Buddha then returned to the Jetavana monastery accompanied by one thousand bhikkhus.

At the Jetavana monastery, Thera Mahākappina while resting during the night or during the day would often say, "Oh, what happiness!" (Aho Sukhaṃ). The bhikkhus, hearing him saying this so many times a day, told the Buddha about it. To them the Buddha replied, "My son Kappina having had the taste of the Dhamma lives happily with a serene mind; he is saying these words of exultation repeatedly with reference to Nibbāna."

Then the Buddha spoke in verse as follows:

79. He who drinks in the Dhamma lives happily with a serene mind; the wise man always takes delight in the Dhamma (Bodhipakkhiya Dhamma) expounded by the Noble Ones (ariyas).

ပဏ္ဍိတသာမဏေရ ဝတ္ထု

၈၀။ ဥဒကံ ဟိ နယန္တိ နေတ္တိကာ၊ ဥသုကာရာ နမယန္တိ တေဇနံ၊  
ဒါရုံ နမယန္တိ တစ္ဆကာ၊ အတ္တာနံ ဒမယန္တိ ပဏ္ဍိတာ။

#### VI. (5) Paṇḍitasāmaṇera Vatthu

Verse 80

80. Udakaṃ hi nayanti nettikā, usukārā namayanti<sup>1</sup> tejanam  
Dāruṃ namayanti tacchakā, attānam damayanti paṇḍitā.

80. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

1. namayanti: to bend, to incline a person's heart or will. In the case of fletchers, to make the arrows straight; in the case of carpenters, to make the timber into things that people want, by cutting, sawing and planing.

## Verse 80

## VI (5) The Story of Sāmaṇera Paṇḍita

While residing at the Jetavana monastery, the Buddha uttered Verse (80) of this book, with reference to Sāmaṇera Paṇḍita.

Paṇḍita was a young son of a rich man of Sāvatti. He became a sāmaṇera at the age of seven. On the eighth day after becoming a sāmaṇera, as he was following Thera Sāriputta on an alms-round, he saw some farmers channeling water into their fields and asked the therā, "Can water which has no consciousness be guided to wherever one wishes?" The therā replied, "Yes, it can be guided to wherever one wishes". As they continued on their way, the sāmaṇera next saw some fletchers heating their arrows with fire and straightening them. Further on, he came across some carpenters cutting, sawing and planing timber to make it into things like cart-wheels. Then he pondered, "If water which is without consciousness can be guided to wherever one desires, if a crooked bamboo which is without consciousness can be straightened, and if timber which is without consciousness can be made into useful things, why should I, having consciousness, be unable to tame my mind and practice Tranquillity and Insight Meditation?"

Then and there he asked permission from the therā and returned to his own room in the monastery. There he ardently and diligently practised meditation, contemplating the body. Sakka and the devas also helped him in his meditation by keeping the monastery and its precincts very quiet and still. Before meal time Sāmaṇera Paṇḍita attained Anāgāmi Fruition.

At that time Thera Sāriputta was bringing food to the sāmaṇera. The Buddha saw with his supernormal power that Sāmaṇera Paṇḍita had attained Anāgāmi Fruition and also that if he continued to practise meditation he would soon attain arahatship. So the Buddha decided to stop Sāriputta from entering the room, where the sāmaṇera was. The Buddha went to the door and kept Sāriputta engaged by putting some questions to him. While the conversation was taking place, the sāmaṇera attained arahatship. Thus, the sāmaṇera attained arahatship on the eighth day after becoming a novice.

In this connection, the Buddha said to the bhikkhus of the monastery, "When one is earnestly practising the Dhamma, even Sakka and the devas give protection and keep guard; I myself have kept Thera Sāriputta engaged at the door so that Sāmaṇera Paṇḍita

should not be disturbed. The sāmaṇera, having seen the farmers irrigating their fields, the fletchers straightening their arrows, and carpenters making cart-wheels and other things, tames his mind and practises the dhamma; he has now become an arahat”.

Then the Buddha spoke in verse as follows:

80. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

လကုဏ္ဍကဘဒ္ဒိယတ္ထေရ ဝတ္ထု  
၈၁။ သေလော ယထာ ဧကယနော၊ ဝါတေန န သမီရတိ၊  
ဧဝံ နိန္ဒာပသံသာသု၊ န သမိဉ္ဇန္တိ ပဏ္ဍိတာ။

VI. (6) Lakunḍakabhaddiyatthera Vatthu

Verse 81

81. Selo yathā ekaghano, vātena na samīrati  
Evaṃ nindāpasamsāsu, na samiñjanti paṇḍitā.

81. As a mountain of rock is unshaken by wind, so also, the wise are unperturbed by blame or by praise.

Verse 81

VI (6) The Story of Thera Lakunḍaka Bhaddiya

While residing at the Jetavana monastery, the Buddha uttered Verse (81) of this book, with reference to Thera Bhaddiya.

Bhaddiya was one of the bhikkhus staying at the Jetavana monastery. Because of his short stature he was known as Lakunḍaka (the dwarf) to other bhikkhus. Lakunḍaka Bhaddiya was very good natured; even young bhikkhus would often tease him by pulling his nose or his ear, or by patting him on his head. Very often they would jokingly say, “Uncle, how are you? Are you happy, or are you bored with your life here as a bhikkhu?”, etc. Lakunḍaka Bhaddiya never retaliated in anger, or abused them; in fact, even in his heart he did not get angry with them.

When told about the patience of Lakunḍaka Bhaddiya, the Buddha said, “An arahat never loses his temper, he has no desire to speak harshly or to think ill of others. He is

like a mountain of solid rock; as a solid rock is unshaken, so also, an arahat is unperturbed by scorn or by praise”.

Then the Buddha spoke in verse as follows:

81. As a mountain of rock is unshaken by wind, so also, the wise are unperturbed by blame or by praise.

ကာကမာတု ဝတ္ထု၊  
၈၂။ ယထာပိ ရဟဒေါ ဂန္ထိရော၊ ဝိပ္ပသန္ဓော အနာဝိလော၊  
ဇဝံ မေဃာနိ သုတ္တာန၊ ဝိပ္ပသိဒန္တိ ပဏ္ဍိတာ။

#### VI. (7) Kāṇamātu Vatthu

Verse 82

82. Yathāpi rahado gambhīro, vipprasanno anāvilo  
Evaṃ dhammāni sutvāna, vipprasīdanti paṇḍitā.

82. Like a lake which is deep, clear and calm, the wise after listening to the Teaching (Dhamma) become serene.

Verse 82

#### VI (7) The Story of Kāṇamātā

While residing at the Jetavana monastery, the Buddha uttered Verse (82) of this book, with reference to the mother of Kāṇa (Kāṇamātā).

Kāṇamātā was a devoted lay disciple of the Buddha. Her daughter Kāṇa was married to a man from another village. As Kāṇa had been on a visit to her mother for some time, her husband sent a message for her to come home. Her mother told her to wait for one more day as she wanted to send along some sweetmeats with her for her husband. The next day, Kāṇamātā made some sweetmeats, but when four bhikkhus stood at her door for alms she offered some to them. The four bhikkhus told other bhikkhus about the sweetmeats from Kāṇamātā's house and they also came to stand at the door of Kāṇamātā. Kāṇamātā, as a devotee of the Buddha and his disciples, offered her sweetmeats to the bhikkhus as they came in, one after another. The result was that in the end there was none left for Kāṇa and she did not go home on that day. The same thing happened on the next two days; her mother made some sweetmeats, the bhikkhus stood at the her door, she offered her sweetmeats to the bhikkhus, there was nothing left

for her daughter to take home, and her daughter did not go home. On the third day, for the third time, her husband sent her a message, which was also an ultimatum stating that if she failed to come home the next day, he would take another wife. But on the next day also, Kāṇa was unable to go home because her mother offered all her sweetmeats to the bhikkhus. Kāṇa's husband then took another wife and Kāṇa became very bitter towards the bhikkhus. She used to abuse all bhikkhus so much so that the bhikkhus kept away from the house of Kāṇamātā.

The Buddha heard about Kāṇa and went to the house of Kāṇamātā; there Kāṇamātā offered him some rice gruel. After the meal, the Buddha sent for Kāṇa and asked her, "Did you bhikkhus take what was given them or what was not given them?" Kāṇa answered that the bhikkhus had taken only what was given them, and then added, "They were not in the wrong; only I was in the wrong". Thus, she owned up her fault and she also paid homage to the Buddha. The Buddha then gave a discourse. At the end of the discourse, Kāṇa attained Sotāpatti Fruition.

On the way back to the monastery, the Buddha met King Pasenadi of Kosala. On being told about Kāṇa and her bitter attitude towards the bhikkhus, King Pasenadi asked the Buddha whether he had been able to teach her the Dhamma and make her see the Truth (Dhamma). The Buddha replied, "Yes, I have taught her the Dhamma, and I have also made her rich in her next existence". Then the king promised the Buddha that he would make Kāṇa rich even in this existence. The king then sent his men with a palanquin to fetch Kāṇa. When she arrived, the king announced to his ministers, "Whoever can keep my daughter Kāṇa in comfort may take her." One of the ministers volunteered to adopt Kāṇa as his daughter, gave her all his wealth, and said to her, "You may give in charity as much as you like". Every day, Kāṇa made offerings to the bhikkhus at the four city-gates. When told about Kāṇa giving generously in charity, the Buddha said, "Bhikkhus, the mind of Kāṇa which was foggy and muddle was made clear and calm by my words".

Then the Buddha spoke in verse as follows:

82. Like a lake which is deep, clear and calm, the wise after listening to the Teaching (Dhamma) become serene.

ပဉ္စသတဘိက္ခု ဝတ္ထု၊

၈၃။ သဗ္ဗတ္ထ ဝေ သပ္ပုရိသာ စန္ဒြိ၊ န ကာမကာမာ လပယန္တိ သန္တော၊  
သုခေန ဖုဋ္ဌာ အထ ဝါ ဒုခေန၊ န ဥစ္စာဝံ ပဏှိတာ ဒဿယန္တိ။

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

VI. (8) Pañcasatabhikkhu Vatthu

Verse 83

83. Sabbattha ve sappurisā cajanti, na kāmakāmā lapayanti santo  
Sukhena phutṭhā atha vā dukhena, na uccāvacarṃ paṇḍitā dassayanti.

83. Indeed, the virtuous give up all (i.e., attachment to the five khandhas, etc); the virtuous (lit., the tranquil) do not talk with sensual desire; when faced with joy or sorrow, the wise do not show elation or depression.

Verse 83

VI (8) The Story of Five Hundred Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (83) of this book, with reference to five hundred bhikkhus.

At the request of a brahmin from Verañjā, the Buddha was, on one occasion, staying at Verañjā with five hundred bhikkhus. While they were at Verañjā, the brahmin failed to look after them. The people of Verañjā, who were then facing a famine, could offer very little to the bhikkhus when they went on their rounds for alms-food. In spite of all these hardships, the bhikkhus were not disheartened; they were quite contented with the small amount of shrivelled grain which the horse-traders offered them daily. At the end of the vassa, after informing the brahmin from Verañjā, the Buddha returned to the Jetavana monastery, accompanied by the five hundred bhikkhus. The people of Sāvatti welcomed them back with choice food of all kinds.

A group of people living with the bhikkhus, eating whatever was left over by the bhikkhus, ate greedily like true gluttons and went to sleep after their meals. On waking up, they were shouting, singing and dancing, thus making themselves a thorough nuisance. When the Buddha came in the evening to the congregation of bhikkhus, they reported to him about the behaviour of those unruly persons, and said, "These people living on the left-overs were quite decent and well-behaved when all of us were facing hardship and famine in Verañjā. Now that they have enough good food they are going about shouting, singing and dancing, and thus make themselves a through nuisance. The bhikkhus, however, behave themselves here just as they were in Verañjā.

To them the Buddha replied, "It is in the nature of the foolish to be full of sorrow and feel depressed when things go wrong and to be full of gladness and feel elated when things go well. The wise, however, can withstand the ups and downs of life".

Then the Buddha spoke in verse as follows:

83. Indeed, the virtuous give up all (i.e., attachment to the five khandhas, etc); the virtuous (lit., the tranquil) do not talk with sensual desire; when faced with joy or sorrow, the wise do not show elation or depression.

ဓမ္မိကတ္ထေရ ဝတ္ထု

၈၄။ န အတ္တဟေတု န ပရဿ ဟေတု၊ န ပုတ္တမိစ္ဆေ န ဓနံ န ရဋ္ဌံ။  
န ကုစ္ဆေယျ အဓမ္မေန သမိဒ္ဓိမတ္တနော၊ သ သီလဝါ ပညာဝါ ဓမ္မိကော သိယာ။

#### VI. (9) Dhammikatthera Vatthu

Verse 84

84. Na attahetu na parassa hetu, na puttamicche na dhanam na rattham  
Na iccheyya adhammena samiddhimattano, sa sīlavā paññavā dhammiko siyā.

84. For his own sake or for the sake of others he does no evil; nor does he wish for sons and daughters or for wealth or for a kingdom by doing evil; nor does he wish for success by unfair means: such a one is indeed virtuous, wise and just.

Verse 84

#### VI (9) The Story of Thera Dhammika

While residing at the Jetavana monastery, the Buddha uttered Verse (84) of this book, with reference to Thera Dhammika.

Dhammika lived in Sāvatti with his wife. One day, he told his pregnant wife that he wished to become a bhikkhu; his wife pleaded with him to wait until after the birth of their child. When the child was born, he again requested his wife to let him go; again, she pleaded with him to wait until the child could walk. Then Dhammika thought to himself, "It will be useless for me to ask my wife for her approval to join the Order; I shall work for my own liberation". Having made a firm decision, he left his house to become a bhikkhu. He took a subject of meditation from the Buddha and practised meditation ardently and diligently and soon became an arahat.



Some years later, he visited his house in order to teach the Dhamma to his son and his wife. His son entered the Order and he too attained arahatship. The wife then thought, "Now that both my husband and my son have left the house, I'd better leave it, too". With this thought she left the house and became a bhikkhuni; eventually, she too attained arahatship.

At the congregation of the bhikkhus, the Buddha was told how Dhammika became a bhikkhu and attained arahatship, and how through him his son and his wife also attained arahatship. To them the Buddha said, "Bhikkhus, a wise man does not wish for wealth and prosperity by doing evil, whether it is for his own sake or for the sake of others. He only works for his own liberation from the round of rebirths (saṃsāra) by comprehending the Dhamma and living according to the Dhamma".

Then the Buddha spoke in verse as follows:

84. For his own sake or for the sake of others, he does no evil; nor does he wish for sons and daughters or for wealth or for a kingdom by doing evil; nor does he wish for success by unfair means: such a one is indeed virtuous, wise and just.

ဓမ္မဿဝနံ ဝတ္ထု၊

၈၅။ အပ္ပကာ တေ မနုဿေသု၊ ယေ ဇနာ ပါရဂမိနော၊  
အတာယံ ဣတရာ ပဇာ၊ တီရမေဝိနဓာဝတိ။

၈၆။ ယေ စ ခေါ သမ္ပဒက္ခာတေ၊ ဓမ္မေ ဓမ္မာနုဝတ္တိနော၊  
တေ ဇနာ ပါရမေဿန္တိ၊ မစ္စုယေယျံ သုဒတ္တရံ။

#### VI. (10) Dhammassavana Vatthu

Verses 85 and 86

85. Appakā te manussesu, ye janā pāragāmino  
Athāyaṃ itarā pajā, tīramevānudhāvati<sup>1</sup>.

86. Ye ca kho sammadakkhāte, dhamme dhammānuvattino  
Te janā pāramessanti<sup>2</sup>, maccudheyyaṃ<sup>3</sup> suduttaram.

1. tīramevānudhāvati: tīraṃ+anudhāvati: shore+only this+run up and down: according to the Commentary 'only this shore' in this context means saṅkāyaditṭhi (ego belief).

2. pāramessanti: pāraṃ + essanti: the other shore + will reach. The other or opposite shore is metaphorically used for Nibbāna.

3. maccudheyyaṃ: the realm of Death (or saṃsāra, round of rebirths.)

85. Few among men reach the other shore (Nibbāna); all the others only run up and  
down on this shore.
86. But those who practise according to the well-expounded Dhamma will reach the other shore (Nibbāna), having passed the realm of Death (i.e., saṃsāra), very difficult as it is to cross.

Verses 85 and 86

# VI (10) The Story of Dhamma Listeners

While residing at the Jetavana monastery, the Buddha uttered Verses (85) and (86) of this book, with reference to a congregation of people who had come to listen to a religious discourse in Sāvatthi.

On one occasion, a group of people from Sāvatthi made special offerings to the bhikkhus collectively and they arranged for some bhikkhus to deliver discourses throughout the night, in their locality. Many in the audience could not sit up the whole night and they returned to their homes early; some sat through the night, but most of the time they were drowsy and half asleep. There were only a few who listened attentively to the discourses.

At dawn, when the bhikkhus told the Buddha about what happened the previous night, he replied, "Most people are attached to this world; only a very few reach the other shore (Nibbāna).

Then the Buddha spoke in verse as follows:

85. Few among men reach the other shore (Nibbāna); all the others only run up and  
down on this shore.
86. But those who practise according to the well-expounded Dhamma will reach the other shore (Nibbāna), having passed the realm of Death (i.e., saṃsāra), very difficult as it is to cross.

ပဉ္စသတ အာဂန္တုကဘိက္ခု ဝတ္ထု

၈၇။ ကဏှံ ဓမ္မံ ဝိပ္ပဟာယ၊ သုတ္တံ ဘာဝေထ ပဏှိတော၊  
 ဩကာ အနောကမာဂမ္မ၊ ဝိဝေကေ ယတ္ထ ဒူရမံ။

၈၈။ တတြာဘိရတိမိစ္ဆေယျ၊ ဟိတွာ ကာမေ အကိစ္ဆေန၊  
ပရိယောဒပေယျ အတ္တာနံ၊ စိတ္တက္ခေသေဟိ ပဏ္ဍိတော။

၈၉။ ယေသံ သမ္မောဓိယဂေသု၊ သမ္မာ စိတ္တံ သုဘာဝိတံ၊  
အာဒိနပဋိနိဿဂ္ဂေ၊ အနုပါဒိယ ယေ ရတာ၊  
ဝိကာသဝါ ဇုတိမန္တော၊ တေ လောကေ ပရိနိဗ္ဗတာ။

VI. (11) Pañcasata Āgantukabhikkhu Vatthu

Verses 87, 88 and 89

87. Kaṇhaṃ dhammaṃ vippahāya, sukkaṃ bhāvētha paṇḍito  
Okā anokamāgamma<sup>1</sup>, viveke<sup>2</sup> yattha dūramaṃ.

88. Tatrābhiratimiccheyya, hitvā kāme akiñcano<sup>3</sup>  
Pariyodapeyya attānaṃ, cittaklesehi<sup>4</sup> paṇḍito.

89. Yesaṃ sambodhiyaṅgesu<sup>5</sup>, sammā cittaṃ subhāvitaṃ  
Ādānapaṭinissagge, anupādāya ye ratā  
Khīṇāsava<sup>6</sup> jutimanto<sup>7</sup>, te loke parinibbutā.<sup>8</sup>

87, 88. The man of wisdom, leaving the home of craving and having Nibbāna as his goal, should give up dark, evil ways and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbāna, which an ordinary man finds so difficult

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1. okā anokamāgamma: lit., having gone from home to the homeless. In this context interpreted as leaving the seat of craving and having Nibbāna as a goal.
  2. viveke: viveka: solitude, detachment, Nibbāna.
  3. akiñcano: lit., having nothing; clinging to nothing. (The term kiñcana may include any of the kilesas or defilements such as passion, ill will, ignorance, etc; it also means clinging or attachment to the world.)
  4. cittaklesehi: citta kilesa: impurities of the mind.
  5. sambodhiyaṅgesu: sambojjhaṅga: the Factors of Enlightenment or requisites for attaining Magga Insight.
  6. khīṇāsava: one in whom human passions are extinguished; an arahat.
  7. jutimanta: one endowed with the power of Arahatta Maggañāṇa.
  8. te loke parinibbutā: the realization of Nibbāna in the realm of the five aggregates (khandhas), or in other words, in this world. But according to the Commentary, in this context, both Sa-upādisesa and Anupādisesa Nibbāna are meant. Sa-upādisesa or Kilesā Nibbāna with groups of existence or khandhas remaining; it is realized by an arahat on the attainment of arahatship. Anupādisesa or Khandha Nibbāna is Nibbāna without groups of existence or khandhas remaining. It takes place on the death of an arahat.

to enjoy. He should also give up sensual pleasures, and clinging to nothing, should cleanse himself of all impurities of the mind.

89. Those, with mind well-developed in the Seven Factors of Enlightenment (bojjhaṅgā), and who have rid themselves of all craving, rejoice in their abandonment of attachment. Such men, with all moral intoxicants eradicated, and powerful with the light of Arahatta Maggañāṇa have realized Nibbāna in this world (i.e., with khandha aggregates remaining).

Verses 87, 88 and 89

VI (11) The Story of Five Hundred Visiting Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verses (87), (88) and (89) of this book, with reference to five hundred visiting bhikkhus.

Five hundred bhikkhus who had spent the vassa in Kosala came to pay homage to the Buddha at the Jetavana monastery, at the end of the vassa.

The Buddha uttered the following three verses to suit their various temperaments.

- 87, 88. The man of wisdom, leaving the home of craving and having Nibbāna as his goal, should give up dark, evil ways and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbāna, which an ordinary man finds so difficult to enjoy. He should also give up sensual pleasures, and clinging to nothing, should cleanse himself of all impurities of the mind.

89. Those, with mind well-developed in the seven Factors of Enlightenment (bojjhaṅgā), having rid themselves of all craving, rejoice in their abandonment of attachment. Such men, with all moral intoxicants eradicated, and powerful (with the light of Arahatta Maggañāṇa), have realized Nibbāna in this world (i.e., with khandha aggregates remaining).

ပဋိပက္ခေဝါ ဆဋ္ဌေ နိဗ္ဗိတာ။  
Paṇḍitavaggo chattho nitthito.  
End of Chapter Six: The Wise.

Chapter VII

၇။ အရဟန္တဝဂ္ဂ

7. Arahantavagga

The Arahāt (Arahantavagga)

ဇီဝကပဉ္စ ဝတ္ထု

၉၀။ ဂတဒ္ဓိန္နော ဝိသောကဿ၊ ဝိပ္ပမုတ္တဿ သဗ္ဗဓိ၊  
သဗ္ဗဂန္ထပ္ပဟိနဿ၊ ပရိဋ္ဌာဟော န ဝိဇ္ဇတိ။

VII. (1) Jīvakapañha Vatthu

Verse 90

90. Gataddhino<sup>1</sup> visokassa, vippamuttassa sabbadhi  
Sabbaganthappahīnassa<sup>2</sup>, pariāho na vijjati.

90. For him (an arahat) whose journey is ended, who is free from sorrow and from all (e.g., khandha aggregates), who has destroyed all fetters, there is no more distress.

Verse 90

VII (1) The Story of the Question Asked by Jīvaka

While residing at the mango-grove monastery of Jīvaka, the Buddha uttered Verse (90) of this book, with reference to the question raised by Jīvaka to the Buddha.

Devadatta, on one occasion, tried to kill the Buddha by pushing a big rock from the peak of Gijjhakūṭa mountain (Vulture's Peak). The rock struck a ledge on the side of the mountain and a splinter struck the big toe of the Buddha. The Buddha was taken to the mango-grove monastery of Jīvaka. There, Jīvaka the renowned physician, attended on the Buddha; he put some medicine on the toe of the Buddha and bandaged it. Jīvaka then left to see another patient in town, but promised to return and remove the bandage in the evening. When Jīvaka returned that night, the city-gates were already closed and he could not come to see the Buddha that night. He was very upset because if the bandage was not removed in time, the whole body would become very hot and the Buddha would be very ill.

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1. gataddhino: the journey is ended. Here 'the journey' means round of rebirths (saṃsāra).

2. sabbaganthappahīnassa: one who has destroyed all fetters. Here 'fetters' means greed, ill will, and wrong view.

Just about this time, the Buddha asked Thera Ānanda to remove the bandage from his big toe and found that the wound was completely healed. Jīvaka came to the monastery early next morning and asked the Buddha whether he felt great pain and distress the previous night. The Buddha replied, "Jīvaka! Ever since I attained Buddhahood there has been no pain and distress for me".

Then the Buddha spoke in verse as follows:

90. For him (an arahat) whose journey is ended, who is free from sorrow and from all (e.g., khandha aggregates), who has destroyed all fetters, there is no more distress.

At the end of the discourse many attained Sotāpatti Fruition.

မဟာကဿပတ္ထေရ ဝတ္ထု၊  
၉၁။ ဥယျုဉ္ဇန္တိ သတိမန္တော၊ န နိကေတေ ရမန္တိ တေ၊  
ဟံသာဝ ပလ္လလံ ဟိတွာ၊ ဩကမောက် ဇဟန္တိ တေ။

#### VII. (2) Mahākassapaṭṭhara Vatthu

Verse 91

91. Uyyuñjanti satīmanto, na nikete ramanti te  
Hamsāva pallalam hitvā, okamokaṃ jahanti te.

91. The mindful strive diligently (in the Tranquillity and Insight Development Practice); they take no delight in the home (i.e., in the life sensual pleasures); like swans (hamsa) that forsake the muddy pool, they abandon all homelife (i.e., all craving).

Verse 91

#### VII (2) The Story of Thera Mahākassapa

While residing at the Veluvana monastery, the Buddha uttered Verse (91) of this book, with reference to Thera Mahākassapa.

The Buddha once spent the vassa at Rājagaha with a number of bhikkhus. About two weeks before the end of the vassa, the Buddha informed the bhikkhus that they would soon be leaving Rājagaha and told them to prepare for departure. Some bhikkhus stitched and dyed new robes, some washed the old robes. When some bhikkhus saw Mahākassapa washing his robes, they speculated, "There are so many people inside and outside Rājagaha who love and respect Thera Mahākassapa and are constantly looking to

all his needs; is it possible that the thera would leave his lay devotees here and follow the Buddha elsewhere?"

At the end of fifteen days, on the eve of his departure, the Buddha thought that there might be some occasions like alms-food offering ceremonies, initiation of novices, funerals, etc., and so it would not be proper for all the bhikkhus to leave. So he decided that some bhikkhus should remain at the Veluvana monastery and that the most suitable person would be Thera Mahākassapa. Consequently, Thera Mahākassapa remained in Rājagaha with some junior bhikkhus.

Then the other bhikkhus said scornfully, "Mahākassapa has not accompanied the Buddha, just as we have predicted!" The Buddha heard their remark and said to them, "Bhikkhus! Do you wish to say that my son Kassapa is attached to his lay disciples of Rājagaha and to the things they offer him? You are very much mistaken. My son Kassapa remains here under my instruction; he is not attached to anything here".

Then the Buddha spoke in verse as follows:

91. The mindful strive diligently (in the Tranquillity and Insight Development Practice); they take no delight in the home (i.e., in the life sensual pleasures); like swans (haṁsa) that forsake the muddy pool, they abandon all homelife (i.e., all cravings).

ဗေလဋ္ဌသီသတ္ထေရ ဝတ္ထု

၉၂။ ယေသံ သန္တိစယော နတ္ထိ၊ ယေ ပရိညာတဘောဇနာ၊  
 သုညတော အနိမိတ္တော စ၊ ဝိမောက္ခော ယေသံ ဂေါစရော၊  
 အာကာသေဝ သကုန္တာနံ၊ ဂတိ တေသံ ဒုရန္တယာ။

## VII. (3) Belatṭhasāsatthera Vatthu

Verse 92

92. Yesam sannicayo<sup>1</sup> natthi, ye pariññātabhojanā<sup>2</sup>

1. sannicayo: hoarding. According to the Commentary, it means accumulating either kamma and its effects or any of the four requisites.

2. pariññātabhojanā: to take food according to the three pariññās. According to the Commentary, there are three pariññās that the bhikkhu should have concerning food, viz., (a) ñatapariññā, knowing the exact nature of the food being taken, (b) tīraṇapariññā, being convinced of the vileness of material food, and (c) pahānapariññā, rejection of all pleasure in eating.

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

Suññato<sup>1</sup> animitto<sup>2</sup> ca, vimokkho<sup>3</sup> yesaṃ gocaro  
Ākāseva sakuntānaṃ, gati tesaṃ durannayā<sup>4</sup>.

92. Arahats do not hoard (anything); when taking food they reflect well over it (i.e., in accordance with the three pariññās). They have as their object liberation from existence, i.e., Nibbāna which is Void and Signless. Their destination, like the course of birds in the air, cannot be traced.

#### Verse 92

#### VII (3) The Story of Thera Belaṭṭhasīsa

While residing at the Jetavana monastery, the Buddha uttered Verse (92) of this book, with reference to Thera Belaṭṭhasīsa.

Thera Belaṭṭhasīsa, after going on an alms-round in the village, stopped on the way and took his food there. After the meal, he continued his round of alms for more food. When he had collected enough food he returned to the monastery, dried up the rice and hoarded it. Thus, there was no need for him to go on an alms-round every day; he then remained in jhāna concentration for two or three days. Arising from jhāna concentration he ate the dried rice he had stored up, after soaking it in water. Other bhikkhus thought ill of the therā on this account, and reported to the Buddha about his hoarding of rice. Since then, the hoarding of food by the bhikkhus has been prohibited.

As for Thera Belaṭṭhasīsa, since he stored up rice before the ruling on hoarding was made and because he did it not out of greed for food, but only to save time for meditation practice, the Buddha declared that the therā was quite innocent and that he was not to be blamed.

Then the Buddha spoke in verse as follows:

92. Arahats do not hoard (anything); when taking food they reflect well over it (i.e., in accordance with the three pariññās).<sup>5</sup> They have as their object liberation from

1. suññata: the void. According to the Commentary, it means void of craving. It is an epithet of Nibbāna.

2. animittaṃ: the Signless. According to the Commentary, it means no sign of craving, ill will and ignorance. It is also an epithet of Nibbāna.

3. vimokkho: liberation from existence; Nibbāna.

4. gati tesaṃ durannayā: their destination cannot be traced because arahats have eradicated craving and are no more subject to rebirths.

5. Taking food in accordance with the three pariññās:

See footnote on pariññātabhojanā, verse 92 in the first part of this book.



existence, that is, Nibbāna which is Void and Signless. Their destination, like the course of birds in the air, cannot be traced.

အနုရုဒ္ဓတ္ထေရ ဝတ္ထု

၉၃။ ယဿာသဝါ ပရိက္ခိကာ၊ အာဟာရေ စ အနိဿိတော၊  
သုညတော အနိမိတ္တော စ၊ ဝိမောက္ခော ယဿ ဂေါစရော၊  
အကာသေဝ သကုန္တာနံ၊ ပဒံ တဿ ဒုရန္တယံ။

#### VII. (4) Anuruddhatthera Vatthu

Verse 93

93. Yassāsavā parikkhīṇā, āhāre ca anissito  
Suññato animitto ca, vimokkho yassa gocaro  
Ākāseva sakuntānaṃ, padarṇ tassa durannayaṃ.

93. The arahat is free from moral intoxicants (āsavas); he is not attached to food. He has as his object liberation from existence, i.e., Nibbāna which is Void and Signless. His path, like that of birds in the air, cannot be traced.

Verse 93

#### VII (4) The Story of Thera Anuruddha

While residing at the Jetavana monastery, the Buddha uttered Verse (93) of this book, with reference to Thera Anuruddha.

Thera Anuruddha was one day looking for some discarded pieces of cloth in a rubbish heap to make into a robe as his old robe was getting soiled and torn. Jālinī, his wife of a previous existence, who was now in a deva world, saw him. Knowing that he was looking for some cloth, she took three pieces of good deva material and put them in the rubbish heap, making them barely visible. The therā found the pieces of cloth and took them to the monastery. While he was making the robe, the Buddha arrived with his Chief Disciples and senior disciples and they also helped stitch the robe.

Meanwhile, Jālinī, assuming the form of a young lady, came to the village and learnt about the arrival of the Buddha and his disciples and also how they were helping Thera Anuruddha. She urged the villagers to send good delicious food to the monastery and consequently there was more than enough for all. Other bhikkhus, seeing so much surplus, put the blame on the therā and said, "Thera Anuruddha should have asked his

relatives and lay disciples to send just enough food; may be, he just wanted to show off that he had so many devotees". To those bhikkhus, the Buddha said, "Bhikkhus, do not think my son Anuruddha has asked his relatives and lay disciples to send rice gruel and other foods. My son the thera did not ask for anything; arahats do not talk about such things like food and clothing. The excessive amount of food brought to the monastery this morning was due to the promptings of a celestial being and not of a man".

Then the Buddha spoke in verse as follows:

93. The arahat is free from moral intoxicants (āsavas); he is not attached to food. He has as his object liberation from existence, i.e., Nibbāna which is Void and Signless. His path, like that of birds in the air, cannot be traced.

မဟာကစ္ဆာယနတ္ထေရ ဝတ္ထု၊  
၉၄။ ယသိန္ဒြိယာနိ သမထင်္ဂတာနိ၊ အဿာ ယထာ သာရထိနာ သုဒန္တာ၊  
ပဟိနမာနဿ အနာသဝဿ၊ ဒေဝိပိ တဿ ပိဟယန္တိ တာဒိနေ။

#### VII. (5) Mahākaccāyanatthera Vatthu

Verse 94

94. Yassindriyāni samathanāgatāni, assā yathā sārathinā sudantā  
Pahīnamānassa anāsavassa, devāpi tassa pihayanti tādino<sup>1</sup>.

94. The arahat whose sense-faculties are calm like horses well-tamed by the charioteer, who is free from pride and moral intoxicants—such an arahat is held dear even by the devas.

Verse 94

#### VII (5) The Story of Thera Mahākaccāyana

While residing at the Pubbārāma monastery, the Buddha uttered Verse (94) of this book, with reference to Thera Mahākaccāyana.

On a full moon day, which was also the end of the vassa, Sakka with a large company of devas came to pay homage to the Buddha, who was then in residence at Pubbārāma, the monastery built by Visākhā. At that time, the Buddha was being attended upon by the Chief Disciples and all the senior bhikkhus. Thera Mahākaccāyana, who spent

1. tādino: one who is calm and tranquil or unperturbed by the ups and downs of life (Lokadhamma).

the vassa in Avanti, had not yet arrived, and a seat was kept vacant for him. Sakka paid homage to the Buddha with flowers, incense and perfumes. On seeing a vacant seat he declared how he wished that Thera Mahākaccāyana would come so that he could pay obeisance to him also. At that instant Mahākaccāyana arrived; Sakka was very pleased and eagerly paid obeisance to him with flowers, incense and perfumes.

The bhikkhus were awed by Sakka paying obeisance to Mahākaccāyana, but some bhikkhus thought that Sakka was being partial to Mahākaccāyana. To them, the Buddha said, “One who is restrained in his senses is loved by both men and devas”.

Then the Buddha spoke in verse as follows:

94. The arahat whose sense-faculties are calm like horses well-tamed by the charioteer, who is free from pride and moral intoxicants—such an arahat is held dear even by the devas.

သာရိပုတ္တတ္ထေရ ဝတ္ထု၊  
၉၅။ ပထဝိသမော နော ဝိရုဇ္ဈတိ၊ ကုန္တုခိလုပမော တာဒိ သုပ္ပတော၊  
ရဟဒေါဝ အပေတကဒ္ဓမော၊ သံသာရာ န ဘဝန္တိ တာဒိနော။

#### VII. (6) Sāriputtatthera Vatthu

Verse 95

95. Pathavisamo no virujjhati, indakhilupamo tādī subbato  
Rahadova apetakaddamo<sup>1</sup>, saṃsārā na bhavanti tādino.

95. Like the earth, the arahat is patient and is not provoked to respond in anger; like the door-post he is firm; he is unperturbed by the ups and downs of life; he is serene and pure like a lake free from mud. For such an arahat there will be no more rebirth.

Verse 95

#### VII (6) The Story of Thera Sāriputta

While residing at the Jetavana monastery, the Buddha uttered Verse (95) of this book, with reference to the Chief Disciple Sāriputta and a young bhikkhu.

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1. apetakaddamo: free from mud. The lake water being free from mud is unpolluted; the arahat being free from defilements is also serene and pure.

It was the end of the vassa; and Thera Sāriputta was about to set out on a journey with some followers. A young bhikkhu, who bore some grudge against the thera, approached the Buddha and falsely reported that Thera Sāriputta had abused him and beaten him. The Buddha therefore sent for the thera and questioned him, and Thera Sāriputta replied as follows; "Venerable Sir! How could a bhikkhu, who steadfastly keeps his mind on the body, set out on a journey without apologizing, after doing wrong to a fellow bhikkhu? I am like the earth, which feels no pleasure when flowers are cast on it, nor resentment when rubbish and excreta are piled upon it. I am also like the door-mat, the beggar, the bull with broken horns; I also feel abhorrence for the impurity of the body and am no longer attached to it".

When Thera Sāriputta spoke thus, the young bhikkhu felt very much distressed and wept bitterly, and admitted that he had lied about the Chief Disciple Sāriputta. Then the Buddha advised Thera Sāriputta to accept the apology of the young bhikkhu, lest a heavy punishment should fall on him and get his head crushed. The young bhikkhu then admitted that he had done wrong and respectfully asked for pardon. Thera Sāriputta pardoned the young bhikkhu and also asked to be forgiven if he also had done any wrong.

All those present talked in praise of Thera Sāriputta, and the Buddha said, "Bhikkhus, a bhikkhu like Sāriputta has no anger or ill will in him. Like the earth and the door-post, he is patient, tolerant, and firm; like the lake free from mud, he is serene and pure.

Then the Buddha spoke in verse as follows:

95. Like the earth, the arahat is patient and is not provoked to respond in anger; like the door-post he is firm; he is unperturbed by the ups and downs of life; he is serene and pure like a lake free from mud. For such an arahat there will be no more rebirth.

ကောသမ္ဘိဝါသီတိသတ္ထေရသာမဏေရ ဝတ္ထု၊  
၉၆။ သန္တံ တဿ မနံ ဟောတိ၊ သန္တာ ဝါစ စ ကမ္မ စ၊  
သမ္ပဒညာ ဝိမုတ္တဿ၊ ဥပသန္တဿ တာဒိနော။

VII. (7) Kosambivāsītissattherasāmaṇera Vatthu

Verse 96

96. Santam tassa manam hoti, santā vācā ca kamma ca

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

Sammadaññā vimuttassa, upasantassa tādino.

96. An arahat is calm in his mind, calm in his speech, and also in his deed; truly knowing the Dhamma, such an arahat is free from moral defilements and is unperturbed by the ups and downs of life.

Verse 96

VII (7) The Story of a Sāmaṇera from Kosambī

While residing at the Jetavana monastery, the Buddha uttered Verse (96) of this book, with reference to a sāmaṇera, a pupil of Thera Tissa from Kosambī.

Once, a seven year old boy was made a sāmaṇera at the request of his father. Before his head was shaved the boy was given a subject of meditation. While he was being shaved, the boy had his mind fixed steadfastly on the object of meditation; as a result, he attained arahatship as soon as they finished shaving his head.

After some time, Thera Tissa, accompanied by the sāmaṇera, set out for Sāvatti to pay homage to the Buddha. On the way, they spent one night in a village monastery. The therā fell asleep, but the young sāmaṇera sat up the whole night beside the bed of the old therā. Early in the morning, the old therā thought it was time to wake up the young sāmaṇera. So he roused up the sāmaṇera with a palm-leaf fan, and accidentally hit the eye of the sāmaṇera with the handle of the fan and damaged the eye. The sāmaṇera covered that eye with one hand and went about doing his duties of getting water for the therā to wash his face and clean his mouth, sweeping the floor of the monastery, etc. When the young sāmaṇera offered water with one hand to the therā, the therā chided him, and said that he should offer things with both hands. Only then, did the therā learn how the sāmaṇera lost his eye. At that instant, he realized that he had wronged a truly noble person. Feeling very sorry and humiliated, he made an apology to the sāmaṇera. But the sāmaṇera said that it was not the fault of the therā, nor his own fault, but that it was only the result of kamma, and so the therā was not to feel sad about it. But the therā could not get over the unfortunate incident.

Then they continued their journey to Sāvatti and arrived at the Jetavana monastery where the Buddha was in residence. The therā then told the Buddha that the young sāmaṇera who came along with him was the most noble person he had ever met, and related all that had happened on their way. The Buddha listened to him, and replied, "My

son, an arahat does not get angry with anyone; he is restrained in his senses and is perfectly calm and serene”.

Then the Buddha spoke in verse as follows:

96. An arahat is calm in his mind, calm in his speech, and also in his deed; truly knowing the Dhamma, such an arahat is free from moral defilements and is unperturbed by the ups and downs of life.

သာရိပုတ္တတ္ထေရ ဝတ္ထု၊  
၉၇။ အဿဒ္ဓေါ အကတညူ စ၊ သန္တိစ္ဆေဒေါ စ ယော နရော၊  
ဟတာဝကာသော ဝန္တာသော၊ သ ဝေ ဥတ္တမပေါရိသော။

#### VII. (8) Sāriputtatthera Vatthu

Verse 97

97. Assaddho akataññū ca, sandhicchedo ca yo naro  
Hatāvakāso vantāso<sup>1</sup>, sa ve uttamaporiso.

97. He who is not credulous, who has realized the Unconditioned (Nibbāna), who has cut off the links of the round of rebirths, who has destroyed all consequences of good and bad deeds, who has discarded all craving, is indeed the noblest of all men (i.e., an arahat).

Verse 97

#### VII (8) The Story of Thera Sāriputta

While residing at the Jetavana monastery, the Buddha uttered Verse (97) of this book, with reference to Thera Sāriputta.

Thirty bhikkhus from a village had arrived at the Jetavana monastery to pay homage to the Buddha. The Buddha knew that the time was ripe for those bhikkhus to attain arahatship. So, he sent for Sāriputta, and in the presence of those bhikkhus, he asked, “My son Sāriputta, do you accept the fact that by meditating on the senses one could realize Nibbāna?” Sāriputta answered, “Venerable Sir, in the matter of the realization of Nibbāna by meditating on the senses, it is not that I accept it because I have faith in you; it is only those who have not personally realized it that accept the fact from others”.

1. vantāso: one who has discarded all craving (lit., one who has vomited all craving).

Sāriputta's answer was not properly understood by the bhikkhus; they thought, "Sāriputta has not given up wrong views yet; even now, he has no faith in the Buddha".

Then the Buddha explained to them the true meaning of Sāriputta's answer. "Bhikkhus, Sāriputta's answer is simply this; he accepts the fact that Nibbāna is realized by means of meditation on the senses, but his acceptance is due to his own personal realization and not merely because I have said it or somebody else has said it. Sāriputta has faith in me; he also has faith in the consequences of good and bad deeds".

Then the Buddha spoke in verse as follows:

97. He who is not credulous, who has realized the Unconditioned (Nibbāna), who has cut off the links of the round of rebirths, who has destroyed all consequences of good and bad deeds, who has discarded all carving, is indeed the noblest of all men (i.e., an arahat).

At the end of the discourse, all those bhikkhus attained arahatship.

ခဒိရဝနိယရေဝတတ္ထေရ ဝတ္ထု

၉၈။ ဂါမေ ဝါ ယဒိ ဝါရညေ၊ နိန္နေ ဝါ ယဒိ ဝါ ထလေ၊  
ယတ္ထ အရဟန္တော ဝိဟရန္တိ၊ တံ ဘူမိရာမဏေယျကံ။

VII. (9) Khadiravaniyarevatatthera Vatthu

Verse 98

98. Gāme vā yadi vāraññe, ninne vā yadi vā thale  
Yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakam.

98. In a village or in a forest, in a valley or on a hill, wherever the arahats dwell, that place is delightful.

Verse 98

VII (9) The Story of Thera Revata

While residing at the Jetavana monastery, the Buddha uttered Verse (98) of this book, with reference to Thera Revata of the Acacia (khadira) Forest.

Revata was the youngest brother of the Chief Disciple Sāriputta. He was the only one of the brothers and sisters of Sāriputta who had not left home for the homeless life.

His parents were very anxious to get him married. Revata was only seven years old when his parents arranged a marriage for him to a young girl. At the wedding reception, he met an old lady who was one hundred and twenty years old, and he realized that all beings are subject to ageing and decay. So, he ran away from the house and went straight to a monastery, where there were thirty bhikkhus. Those bhikkhus had been requested earlier by Thera Sāriputta to make his brother a sāmaṇera if he should come to them. Accordingly, he was made a sāmaṇera and Thera Sāriputta was informed about it.

Sāmaṇera Revata took a subject of meditation from those bhikkhus and left for an acacia forest, thirty yojanas away from the monastery. At the end of the vassa, the sāmaṇera attained arahatship. Thera Sāriputta then asked permission from the Buddha to visit his brother, but the Buddha replied that he himself would go there. So the Buddha accompanied by Thera Sāriputta, Thera Sīvali and five hundred other bhikkhus set out to visit Sāmaṇera Revata.

The journey was long, the road was rough and the area was uninhabited by people; but the devas looked to all the needs of the Buddha and the bhikkhus on the way. At an interval of every yojana, a monastery and food were provided, and they travelled at the rate of a yojana a day. Revata, learning about the visit of the Buddha, also made arrangements to welcome him. By supernormal power he created a special monastery for the Buddha and five hundred monasteries for the other bhikkhus, and made them comfortable throughout their stay there.

On their return journey, they travelled at the same rate as before, and came to the Pubbārāma monastery on the eastern end of Sāvatti at the end of the month. From there, they went to the house of Visākhā, who offered them alms-food. After the meal, Visākhā asked the Buddha if the place of Revata in the acacia forest was pleasant.

And the Buddha answered in verse as follow:

98. In a village or in a forest, in a valley or on a hill, wherever arahats dwell, that place is delightful.

အညတရ ကုတ္တိ ဝတ္ထု

၉၉။ ရမဏီယာနိ အရညာနိ၊ ယတ္ထ န ရမတိ ဇနော၊  
ဝိတရာဂါ ရမိဿန္တိ၊ န တေ ကာမဂဝေသိနော။

VII. (10) Aññātara itthi Vatthu

\*ကွန်ပျူတာစာစီ\* အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455



Verse 99

99. Ramanīyāni araññāni, yattha na ramatī jano  
Vitarāgā ramissanti, na te kāmagavesino.

99. Forests are delightful, but the worldlings find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures.

Verse 99

VII (10) The Story of a Woman

While residing at the Jetavana monastery, the Buddha uttered Verse (99) of this book, with reference to a woman of doubtful character.

A bhikkhu, after taking a subject of meditation from the Buddha, was practising meditation in an old garden. A woman of doubtful character came into the garden and, seeing the bhikkhu, tried to attract his attention and seduce him. The therā got frightened; at the same time, his whole body was diffused with some kind of delightful satisfaction. The Buddha saw him from his monastery, and with his supernormal power, sent rays of light to him, and the bhikkhu received this message, which said, "My son, where worldlings seek sensual pleasures is not the place for bhikkhus; bhikkhus should take delight in forests where worldlings find no pleasure".

Then the Buddha spoke in verse as follows:

99. Forests are delightful, but the worldlings find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures.

အရဟန္တဝဂ္ဂေါ သတ္တမော နိဗ္ဗိတော။

Arahantavaggo sattamo nitthito.

End of Chapter Seven: The Arahāt.

Chapter VIII

စ။ သဟဿဝဂ္ဂ

8. Sahassavagga

The Thousand (Sahassavagga)

တမ္ဗဒါဠိက စောရဗာတက ဝတ္ထု

၁၀၀။ သဟဿမပိ စေ ဝါစ၊ အနတ္ထပဒသံဟိတာ၊

ဧကံ အတ္ထပဒံ သေယျော၊ ယံ သုတွာ ဥပသမ္ဘတိ။

VIII. (1) Tambadāṭhika Coraghātaka Vatthu

Verse 100

100. Sahassamapi ce vācā, anattapadasamhitā

Ekam atthapadam seyyo, yam sutvā upasammati.

100. Better than a thousand words that are senseless and unconnected with the realization of Nibbāna, is a single word of sense, if one hearing it one is calmed.

Verse 100

VIII (1) The Story of Tambadāṭhika

While residing at the Jetavana monastery, the Buddha uttered Verse (100) of this book, with reference to Tambadāṭhika, the executioner of thieves.

Tambadāṭhika served the king as an executioner of thieves for fifty-five years; he had just retired from that post. One day, after preparing rice gruel at his house, he went to the river for a bath; he had intended to take the specially prepared rice gruel on his return. As he was about to take the rice gruel, Thera Sāriputta, who had just arisen from sustained absorption in Concentration (jhāna samāpatti), stood at his door for alms-food. Seeing the therā, Tambadāṭhika thought to himself "Throughout my life, I have been executing thieves; now I should offer this food to the therā". So, he invited Thera Sāriputta to come in and respectfully offered the rice gruel.

After the meal, the therā taught him the Dhamma, but Tambadāṭhika could not pay attention, because he was so agitated as he recollected his past life as an executioner. When the therā knew this, he decided to ask Tambadāṭhika tactfully whether he killed the thieves because he wished to kill them or because he was ordered to do so.

Tambadāṭhika answered that he was ordered to kill them by the king and that he had no wish to kill. Then the therā asked, “If that is so, would you be guilty or not?” Tambadāṭhika then concluded that, as he was not responsible for the evil deeds, he was not guilty. He, therefore, calmed down, and requested the therā to continue his exposition. As he listened to the Dhamma with proper attention, he came very close to attaining Sotāpatti Magga and reached as far as anuloma ñāṇa<sup>1</sup>. After the discourse, Tambadāṭhika accompanied Thera Sāriputta for some distance and then returned home. On his way home a cow (actually a demon in the guise of a cow) gored him to death.

When the Buddha came to the congregation of the bhikkhus in the evening, they informed him about the death of Tambadāṭhika. When asked where Tambadāṭhika was reborn, the Buddha told them that although Tambadāṭhika had committed evil deeds throughout his life, because he comprehended the Dhamma after hearing it from Thera Sāriputta and had already attained anuloma ñāṇa before he died, he was reborn in the Tusita deva world. The bhikkhus wondered how such an evil-doer could have such great benefit after listening to the Dhamma just once. To them the Buddha said that the length of a discourse is of no consequence, for one single word of sense can produce much benefit.

Then the Buddha spoke in verse as follows:

100. Better than a thousand words that are senseless and unconnected with the realization of Nibbāna, is a single word of sense, if one hearing it one is calmed.

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1. anuloma ñāṇa: vipassanā insight which causes the nāmarūpa process of the yogī to become fully adapted for Magga Insight.